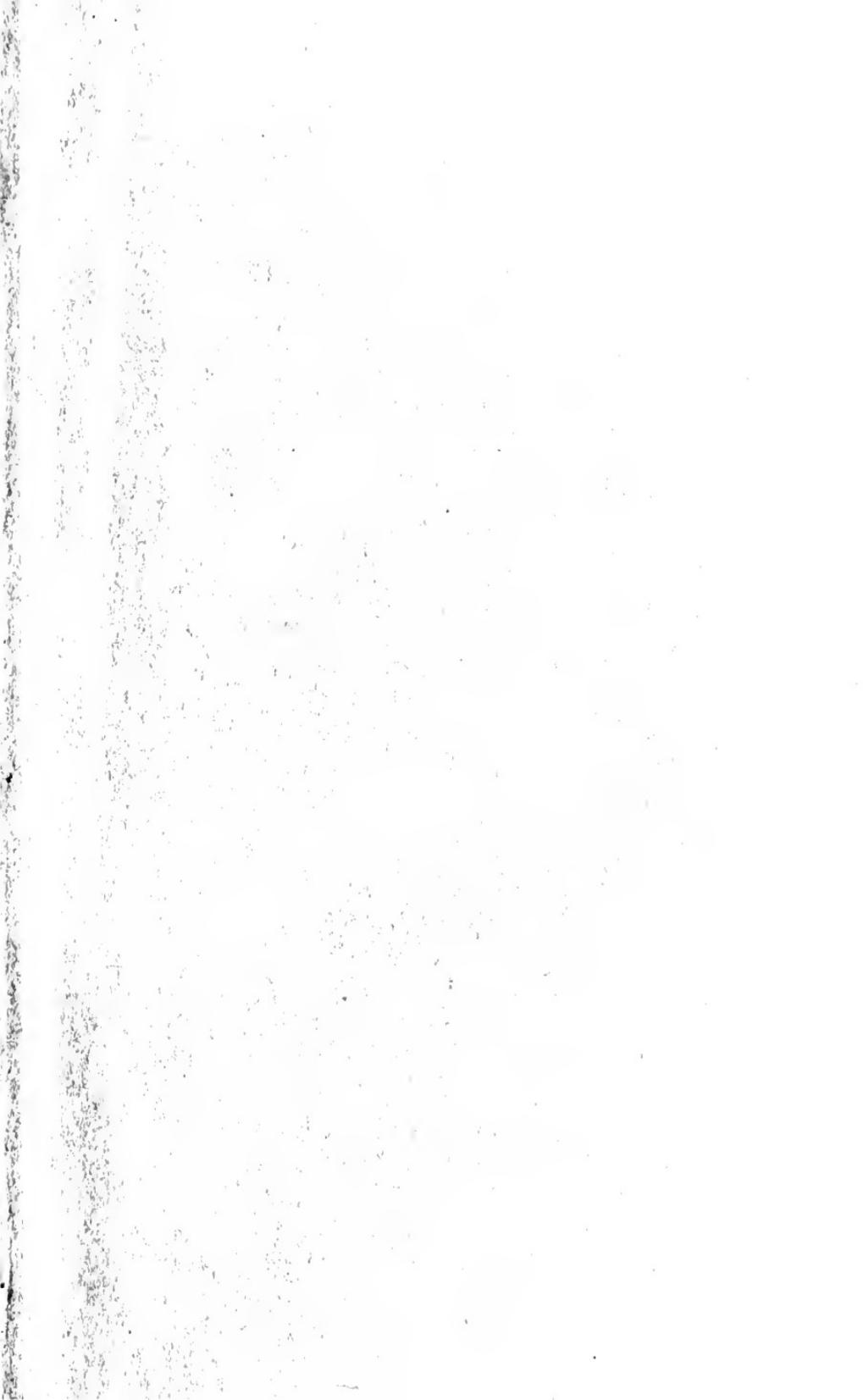


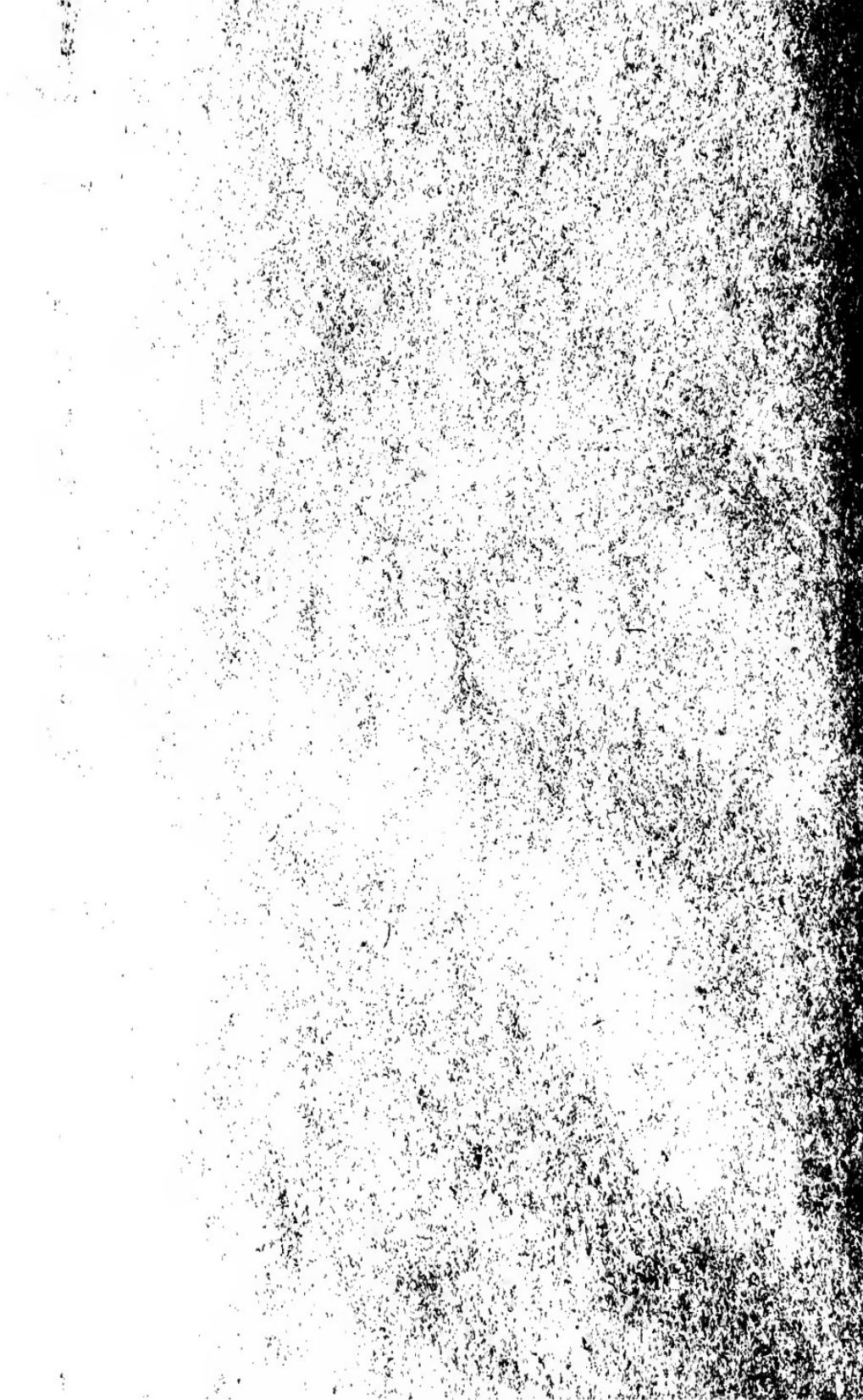
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The Times' Whistle.

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The Times' Whistle:

or

A Newe Daunce of Seven Satires, and other Poems:

Compiled by R. C., Gent.



NOW FIRST EDITED FROM MS. Y. 8. 3. IN THE LIBRARY OF
CANTERBURY CATHEDRAL;

With Introduction, Notes, and Glossary,

BY

J. M. COWPER,

EDITOR OF 'ENGLAND IN THE REIGN OF KING HENRY THE EIGHTH,' ETC.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
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JOHN CHILDS AND SON, PRINTERS.

TO

Charles Edward Donne, M.A.,

VICAR OF FAVERSHAM, AND CHAPLAIN TO THE RT. HON. VISCOUNT SYDNEY, G.C.B.,

THIS VOLUME IS DEDICATED

AS A TOKEN OF SINCERE ESTEEM

BY

J. M. COWPER.

P.S.
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A. 2
p. 48
M.A. 10

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INTRODUCTION.

THE Prologue to Hall's Satires opens with these lines :—

“I first adventure, with fool-hardy might
To tread the steps of perilous despite.
I first adventure, follow me who list,
And be the second English Satirist.”

But Hall was hardly correct in his assertion that he was the first to adventure in this perilous path, for Hake's *Newes out of Powles Churchyard* had been given to the public eighteen years before, though without attracting the attention and obtaining the honour which befell Hall's “toothless satires.”¹ His challenge, “who 'll be the second English Satirist,” was not, however, long unaccepted. In the following year (1598) appeared Marston's *Scourge of Villanie* and *The Metamorphosis of Pigmalion's Image*. Samuel Rowlands also (as well as others) now began to write, and continued to add during

¹ Thomas Timme's *Discoverie of Ten Lepers* appeared in 1592. The “Ten Lepers” are :—

- | | |
|-----------------------|---------------------------------|
| 1. The Schismatique. | 6. The Glutton. |
| 2. The Church-robber. | 7. The Adulterer or Fornicator. |
| 3. The Simoniac. | 8. The Couetous Man. |
| 4. The Hypocrite. | 9. The Murtherer. |
| 5. The Proud Man. | 10. The Murmurer. |

The full title is :—

A plaine discouerie of ten English Lepers, verie noisome and hurtfull to the Church and common wealth : Setting before our eies the iniquitie of these latter dayes, and indusing vs to a due consideration of our selues. Published by Thomas Timme Minister. London, Printed by Peter Short, dwelling ypon Bredstreet hill, &c. 1592. 4to. A to M in fours. Dedicated to Sir William Brooke, Baron of Cobham (*Hazlitt*), Brit. Mus. 4103. c.

many years to the satiric literature of the time. It was in vain that the authorities endeavoured to wrest the “Rhamnusian whip” from the hands of these powerful writers; it was in vain to enjoin “that noe Satyres or Epigrams be printed hereafter.” Whitgift and Bancroft might burn them, but they could not stay their re-appearance, and the Satirist found not only materials for books in abundance, but buyers also, and Satires continued to appear long after the death of the “Virgin Queen,” whose ministers condemned Hall’s *Satires* to the flames, but spared Harington’s *Orlando Furioso*.¹

The date at which the *Times’ Whistle* was written is easily ascertained. The Rev. H. J. Todd, who compiled the Canterbury *Catalogue*, though acquainted with the MS., was incorrect in fixing the date “near 1598.” The internal evidence is satisfactory upon this point. The reference to Faux and Ravaillae² gives the first clue: the former died in 1605 and the latter in 1610. Other allusions more to the point are to Coryate’s *Crudities*, p. 26, which appeared in 1611, and to Dr Carrier,³ p. 52. Now Carrier died

¹ See *Notes and Queries*, 3rd S. xii. 436, and Dyce’s *Marlowe*, p. xxxviii. note.

² Ravaillae, a lay-Jesuit, had, it is said, watched a whole twelvemonth for an opportunity to murder the king, Henry IV., and at last stabbed him as he was on his way to the Bastile. The assassin was at once apprehended and carefully guarded from the fury of the populace. Many consultations were held how to punish him, some Italian physicians offering to prescribe a torment which should continue without intermission for three days. “But he seaped only with this, his body was pulled between four horses, that one might hear his bones crack, and after the dislocation, they were set again, and so he was carried in a cart standing half naked, with a torch in that hand which had committed the murder; and in the place where the act was done, it was cut off, and a gauntlet of hot oil was clapped upon the stump, to stanch the blood, whereat he gave a doleful shriek. Then was he brought upon a stage, where a new pair of boots was provided for him, half filled with boiling oil. Then his body was pincered, and hot oil poured into the holes; in all the extremity of this torture he scarce showed any sense of pain, but when the gauntlet was clapped upon his arms to stanch the flux, at which time he was reeking with blood, he gave a shriek only. He bore up against all these torments about three hours before he died.”—Howel’s *Familiar Letters*, ed. 1678, p. 25.

John Taylor, in his *Complaint of Christmas* (1616) mentions, among others, the following Saints: Saint Rariliac, Saint Faux, Saint Gurnet,

³ Benjamin Carrier, or Carier, D.D., was the son of Anthony Carrier, a learned and devout preacher, who caused his son to be strictly educated in the Protestant religion, and afterwards in academical literature at Cambridge, where he became a fellow of C. C. Coll., and a noted scholar and preacher. About

"before Midsummer 1614," probably in May or the early part of June in that year, and hence it is evident that the *Satires* cannot have an earlier date than the middle of 1614; most probably they were not finished before the end of this or the beginning of the following year.

The *Poems* will help us to fix the later date. In 1616 Ben Jonson's *Works*, containing his Epigrams, appeared, and to these there is a reference in the Minor Poems.¹ If "R. C." did not see these Epigrams of Jonson's until they appeared in the "Works," then 1616 may be safely taken as the later date, and we are able to fix the Satires and Poems as having been written between Midsummer 1614 and the end of 1616, sufficiently near to answer every purpose. But we know that it was the fashion then for authors to hand about their writings in manuscript.² There is abundant evidence that Jonson did so, and presumptive evidence that "R. C." had seen those Epigrams before they were given to the world.

A reference to Jonson will show this. His Eighteenth Epigram, addressed "To my mere English Censurer," answers objections which had been made to his new style of epigrams, and their being unlike those of Weever and Davis. Epigram xlix. is addressed

"TO PLAYWRIGHT.

Playwright me reades, and still my verses damnes ;
He sayes, I want the tongue of epigrammes ;
I have no salt ; no bawdrie he doth meane,
For wittie, in his language, is obscene.

the time when James I. came to the throne of England, Carrier published one or more sermons, was made a Royal Chaplain, and one of the first Fellows of Chelsea College, founded by Dr Matthew Sutcliff. Becoming very unsettled in his religious opinions, he abandoned the Church of England for the Church of Rome, and removed to Liege, where he wrote his *Missive* to the king, containing the motives which led him to renounce Protestantism. This appeared in October, 1614. He also published a Letter of the miserable Ends of such as impugn the Catholic Church, which appeared in 1615. He died, according to Anth. à Wood, before Midsummer-day, 1614, when he "concluded his last day, putting thereby a period to the great imaginations that men of learning had of him and his worth, and to the expectation of other books to be published." For further information the reader is referred to a valuable note in *Notes and Queries*, 4th S. vii. 130; Wood's *Fasti Oxon.*; and Bohn's *Lorndes*, but the fullest account of Carrier which I have seen is that in Masters's History of C. C. C. Cambridge (Camb. 1753).

¹ p. 132.

² Dyce's *Marlowe*, p. 65, note.

Playwright, I loath to have thy manners knowne
In my chaste booke : professe them in thine owne."

Jonson's Works, folio, 1616.

This reads very much like an answer to that of "R. C." The latter says :—

"Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram";

and the retort is,

"He sayes I want the tongue of epigrammes ;
I have no salt ; no bawdrie he doth meane,
For wittie, in his language, is obcene."¹

One other point as to date. The poem *In Neandrem* refers, no doubt, to the visit of James I. to Cambridge. Now this visit took place in March, 1615, and gave rise to much good and ill-humoured banter. Franeis (afterwards Sir Franeis) Nethersole was Public Orator at the time, and, all are agreed, made something very much like a fool of himself. But it cannot be to him that the poem refers. Had he been "struck mute with fear" he would have been spared such taunts as

"Now come we to the wonderment
Of Christendom, and eke of Kent,
The Trinity ; which to surpass,
Doth deck her spokesman by a glass :
Who, clad in gay and silken weeds,
Thus opes his mouth, hark how he speaks.

"I wonder what your gracie doth here,
Who have expected been twelve year,

¹ I am indebted to Mr Furnivall for the following :—

In the Sale Catalogue of Lilly's books is a copy (No. 1557) of the first edition of Ben Jonson's *Workes*, 1616, and

On the fly-leaf are the following verses in a cotemporary handwriting :—

"Jonson that whilome brought the guilty age
To suffer for her misdeeds on ye stage,
Ruin'd by age now cannot hold out play,
And must bee fore'd to throw his cards away :
For since he so ill keeps what hee earst wonne,
Sinee that his reputation's lost and gone,
The age sweares she 'll no longer hold him play
With her attention ; but without delay
Will rise, if some fresh Gamester will not fitte,
That 's furnished with a better stocke of wittie."

Catalogue, p. 160.

And this your son, fair *Carolus*,
 That is so *Jacobissimus* :
 Here's none, of all, your grace refuses,
 You are most welcome to our Muses”;

and more to the same purpose.¹

In *A New Quaint Ballad of Cambridge*, the author of which is unknown, we read—

“ Oxford she a Christ-church had,
 To entertain the king ;
 And Cambridge had a Trinity,
 And scarce one wise therein.
 ‘ Most Jacob’d Charles,’ did Cambridge cry,
 ‘ Thou welcome art to us ;’
 An Oxford boy must have untruss’d,
 If he had crièd thus.”²

In *News out of Cambridge*³ also the Trinity Oration is dwelt upon ; but we learn in addition that Cambridge not only was guilty of nonsense there, but of absolute failure at St Mary’s, as we shall show further on. If, then, the poem *In Neandrem* refers to this event, we have another element in fixing the date, and the years 1614 to 1616 may be accepted as conclusive.

To the question, “Who was ‘R. C.’?” I am unable to give an answer. “There were,” says Mr Corser,⁴ “several poetical authors about this period who rejoiced in these initials, Robert Chamberlaine, Robert Chester, Roger Cocks, Robert Copland, Roger Cotton, Ralph Crane, Richard Crashaw, Robert Crowley, and Robert Croft,” and to these may be added Richard Carew, Robert Carliell, and Richard Corbet, successively Bishop of Oxford and Norwich. Several of these may be dismissed at once—they were dead, or wrote later than when these Satires were written ; Carew, Carliell, Corbet, Crane, and others, were alive, but to few of these can this volume be attributed. One well-known scholar⁵ thinks Richard Carew was the author ; another⁶ suggests Ralph Crane. But after an examination of some of their writings I am reluctantly compelled to say I do not think either Carew or Crane wrote the *Times’ Whistle*. If either

¹ *Corbet’s Poems*, ed. Gilchrist, 1807, pp. 17, 18.

² Inedited Miscellanies. Privately printed, 1870.

³ *Ibid.*

⁴ *Collectanea Anglo-Poetica*, p. 231.

⁵ J. Payne Collier, Esq.

⁶ W. Carew Hazlitt, Esq.

did, then it must be confessed that their known writings are far inferior to these Satires. A few lines in *Crane's New Year's Gift* are all that can bear comparison with any portion of this volume:—

—“ His great Prouidence (neuer forsaking)
Did first excite thee to this vnder-taking :
He bids thee write: rely on him, and send
Thy prayers vp, and he will fairely end
This thy desire.”—*N. Y. Gift*, p. 2.

“ Euery one
Mones by his power, lines by his permission,
And can do nothing if the prohibition
Of the Almighty doe oppugne ; it lies
Only in him to end each enterprise.”—*T. Whistle*, p. 3.

—“ All such labours in his nostrils stinke,
And therfore shall prove fruitlesse : men intend,
But God it is that consummates the end.”—*Ib.*, p. 17.

There is a writer, who, but for one difficulty, to be mentioned shortly, would meet all the requirements of the case, and that is Richard Corbet, who was at this time very active with his pen. He was born at Ewell, in Surrey, in 1582, received the rudiments of his education at Westminster School, and in 1598 was entered at Broadgate Hall, and in the following year was admitted a student of Christ-Church College, Oxford. In 1605 he graduated Master of Arts, and became celebrated as a wit and a poet.¹ A man who had the reputation of being a wit and a poet, and who was at one time found in a tavern with the jolly fellows of his day; who at another time, and after he was Doctor of Divinity, was seen putting off his Doctor's gown and putting on a leathern jacket, and singing ballads at Abingdon Cross, certainly would not be found among the ranks of the Puritans: and so we find him undisguisedly opposed to Abbott, at this time Archbishop of Canterbury, and siding with Laud, then rising into fame. In 1616 he was recommended by Convocation as a proper person to be elected to Chelsea College, of which, as we have already seen,² Benjamin Carrier had been a Fellow. Even when promoted to a bishopric, Corbet could not forget, and did not choose to abandon, some of his jovial habits, for it is said that he would sometimes take

¹ *The Poems of Richard Corbet*, edited by Octavius Gilchrist, 1807.

² p. x, note³.

the key of the wine-cellar, and with his chaplain, Dr Lushington, would go and lock himself in and be merry. First of all the Bishop would lay down his hood, with “There lies the Doctor ;” then he would put off his gown, with “There lies the Bishop ;” and then it was “Here’s to thee, Corbet,” and, “Here’s to thee, Lushington !” The man who could act thus would be the very man to write the lines

“Then straight into the cellar he’ll them bring—
‘Tis sweetest drinking at the very spring,”¹

and to record such a journey as that to Islington to eat cream,² described on page 83, and to be credited with writing the song in praise of good ale, which is sometimes attributed to him.³

Corbet was certainly no “precian.” But in spite of the want of an austerity befitting his sacred calling, and his hatred of the go-to-meeting portion of Englishmen, it is gratifying to find that the merry bishop died beloved and honoured. “In no record of his life is there the slightest trace of malevolence or tyranny. ‘He was,’ says Fuller, ‘of a courteous carriage, and no destructive nature to any who offended him, counting himself plentifully repaid with a jest upon him.’ Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet;⁴ he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good.”⁵

Such was the man; and his character seems perfectly consistent with the theory that he wrote these *Satires* and *Poems*. It now remains to present portions of Corbet’s acknowledged writings, that the reader may compare them in style and sentiment with what we

¹ p. 60.

² Samuel Pepys visited Islington at various times. “My father,” he says (ii. 111), “used to carry us to Islington, to the old man’s, at the King’s Head, to eat cakes and ale.” “Back to Islington, and at the King’s Head, where Pitts lived, we light, and eat and drunk for remembrance of the old house sake.”—(*Ib.* 121.) “Thence to Islington, and there ate and drank at the house my father and we were wont of old to go.”—(*Ib.* 183.) “Thence to Hackney. There light, and played at shuffle-board, eat cream and good cherries: and so with good refreshment home.”—(ii. 133.) ³ See p. xxxvii.

⁴ J. Payne Collier, Esq., writes to me, “It is seldom one meets with such measure and such meaning” as are found in the *Times’ Whistle*.

⁵ O. Gilchrist’s *Corbet*, p. li.

have in this volume. King James visited Cambridge, as before stated, in 1615. Many Oxford men were present, and among them Corbet. Now, although Corbet declared "he had left his malice and judgment at home, and came there only to commend," the opportunity to exercise his wit at the expense of Cambridge was too strong for him to resist, and on his return to Oxford he composed a ballad "To the Tune of Bonny Nell." This ballad, and others which appeared at the same time, make reference to the failure of one or more who were appointed to dispute before the king, but broke down. Corbet, in the ballad, says,—

"Now pass we to the civil law,
And eke the doctors of the spaw,
Who all performed their parts so well,
Sir Edward Ratcliffe *bore the bell*,
Who was, by the king's own appointment,
To speak of spells, and magieek oyntment."

Corbet's Poems, p. 20.

With this compare the following :—

"IN NEANDREM.

Neander, held a great cevillian¹
(Let me not say a Machiavillian)
Appointed to dispute before the king,
Struck mute with fear, could not say anything
Save twas ill luck ; for if he had done well
As we expected, he would *bear the bell*
From the whole Academie for the test,
Tis certaine he had been a knight at least,
And made his wife (what she hath lookt for long)
A Madame. Fortune, thou hast done her wrong
To hinder his once dubbing of his wife
Which hath dubble him soe often in his life."

T. Whistle, p. 134.

These extracts are given that the reader may have an opportunity of comparing the known R. Corbet with the unknown "R. C." It is probable that the poem *In Neandrem*, and the following lines from *News from Cambridge*,² refer to Dr Richardson.³

¹ Cevillian, one versed in civil law.

² Inedited Miscellanies. Privately printed, 1870.

³ The following extract is from Nichol's *Progresses, &c., of Jas. I.*, vol. iii. p. 57 (4to, Lond. 1828). "An extraordinary Act in Divinity was kept at Cambridge before King James, wherein Doctor John Davenant was Answerer,

“One morn they went unto St Mary’s,
 Where one amongst the rest miscarries,
 For, thinking well for to dispute,
 Propounds the question and falls mute.
 Nor did he blush nor want excuse :
 He follow’d but the Cambridge use.”

To quote all from Corbet’s Poems which might fairly be quoted would be to occupy more space than can be spared ; a few examples must suffice. See how he treats the Puritans :—

“I needs must say ’tis a spirituall thing
 To raile against a bishopp, or the king ;
 Nor are they meane adventures wee have bin in,
 About the wearing of the churcheſ linnen.”

Corbet’s Poems, ed. 1807, p. 106.

“Routes and wilde pleasures doe invite temptation,
 And this is dangerous for our damnation ;
 Wee must not move our selves, but if w’ are mov’d
 Man is but man ; and therefore those that lov’d
 Still to seeme good, would evermore dispence
 With their own faults, so they give no offence.
 If the times sweete entising, and the blood
 That now begins to boyle, have thought it good
 To challenge Liberty and Recreacion,
 Let it be done in holy contemplation :
 Brothers and Sisters in the fields may walke,
 Beginning of the Holy Word to talke,
 Of David, and Uriahs lovely wife,
 Of Thamar, and her lustfull brothers strife ;
 Then, underneath the hedge that woos them next,
 They may sitt dounie, and there aet out the text.
 Nor doe wee want, how ere we live austere,
 In winter Sabbath-nights our lusty cheere ;

and Dr. Richardson amongst others the Opposers. The question was maintained in the negative concerning the Excommunicating of Kings. Dr. Richardson vigorously pressed the practice of St. Ambrose excommunicating the Emperor Theodosius ; insomuch that the King in some passion returned : ‘Prefecto fuit hoc Ambrosio insolentissime factum !’ To whom Dr. Richardson rejoined : ‘Responsum verè Regium, et Alexandro dignum ! Hoc non est argumenta dissolvere, sed disseeare ;’ and so, sitting down, desisted from any further dispute.”

I am indebted to the kindness of Mr Dennis Hall, of the Cambridge Union Library, for this note, and also for pointing out the similarity of expression used by Corbet in reference to Sir E. Ratcliffe and by the writer of *In Neandrem*. Mr Hall, without knowing that the same question had presented itself to me, asks, “Can the R. C. in question be Richard Corbet, Bp. of Norwich ?”

And though the pastors grace, which oft doth hold
Halfe an howre long, make the provision cold,
Wee can be merry ; thinking't nere the worse
To mend the matter at the second course.
Chapters are read, and hymnes are sweetly sung,
Joyntly commanded by the nose and tongue ;
Then on the Worde wee diversly dilate,
Wrangling indeed for heat of zeale, not hate :
When at the length an unappeased doubt
Feirely comes in, and then the light goes out ;
Darkness thus workes our peace, and wee containe
Our fyery spiritts till we see againe.
Till then, no voice is heard, no tongue doth goe,
Except—" &c., &c.—*Ib.*, pp. 108—110.

Another quotation from Corbet may be given here.

" Have I renoune't my faith, or basely sold
Salvation, and my loyalty, for gold ?
Have I some forreigne practice undertooke
By poyson, shott, sharp-knife, or sharper booke
To kill my king ? have I betrayd the state
To fire and fury, or some newer fate,
Which learned murderer's, those grand destinies,
The Jesuites, have nure'd ? if of all these
I guilty am, proceed ; I am content."—*Ib.* p. 47.

These quotations, and other passages to be found in Corbet's writings, have the ring and the swing which characterize the whole of the *Times' Whistle*. No other Satires which I have read, by any one "rejoicing in these initials," allow of scarcely any comparison being made ; but with the Bishop the case is altogether different. The same smooth measure, the same frequent references to history, the same intense scorn of Puritans and Puritanism, are found in Corbet's poetry and in that of "R. C." I am aware of the difficulty —there is, I think, but one—which besets this theory. "R. C., Gent.," is not the same as the "Rev. R. C.," or "R. C., Clerk." But it must be remembered that Corbet published none of his Poems during his lifetime, and that it was not till some twelve years after his death that any of them were given to the public. The *Times' Whistle* and the *Poems* were evidently written for publication ; but why the intention was not carried out there is no hint to show. If Corbet wrote them, his elevation to high positions in the Church may have led him to abandon the publication alto-

gether, judging that some of the scenes in which the writer took a part would but ill correspond with his ecclesiastical character.¹

Our Poet, whoever he was, was well read in and made good use of the literature of his time, as well as of ancient classic authors. Shakespeare, Marston, Marlowe, Jonson, Hall, and others, appear to have been consulted to some purpose, but not to an extent to render the author liable to any grave charge of plagiarism. Only a few of these allusions to his contemporaries can be given; the reader will readily supply omissions. And first as to Shakespeare:

Gloucester. Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.

K. Henry. The bird that hath been lim'd in a bush,
With trembling wings misdoubteth every bush.—*3 K. Hen. VI.* v. 6.

¹ The MS. is not in the handwriting of Bp Corbet. I have compared it with an autograph letter of the Bishop's in the British Museum.

Another “R. C.” appears in W. Bosworth’s *The Chast and Lost Lovers*. Mr Furnivall referred to the book for me, and forwarded me the following, which seems worthy of attention:—

“The Chast and Lost Lovers, Lively shadowed in the persons of *Areadius* and *Sepha*, and illustrated with the severall stories of *Haemon* and *Antigone*, *Eramio* and *Amissa*, *Phaon* and *Sappho*, *Delithason* and *Verista*: Being a desription of severall Lovers smiling with delight, and with hopes fresh as their youth, and fair as their beauties in the beginning of their Affections, and covered with Blood and Horror in the conclusion. To this is added the Contestation betwixt *Baechus* and *Diana*, and certain Sonnets of the Author to *AVORA*. Digested into three Poems, by *Will. Bosworth, Gent.*”

*Me quoque
Impune volare, & sereno
Calliope dedit ire caelo.*

London, Printed by F. L. for Laurence Blaiklock, and are to be sold at his shop at Temple-Bar, 1651.”

8vo. A in 8 unpage; B, C, D, E, F, G, H, I, 127 pages, and last page blank (Brit. Mus. press-mark E. ¹²³⁶ ₂).

The prose Epistle Dedicatory ‘To the true Lover of all good Learning, the Honourable *John Finch, Esq.*’ is signed R. C., and says that the Poems are ‘the work of a young Gentleman of 19 years of Age, who, had he lived, might have been as well the Wonder as the Delight of the Arts, and been advanced by them amongst the highest in the Temple of Fame.’

The prose address ‘To the Reader’ is also signed R. C., and contains a hit at Ben Jonson, which may identify its writer with the author of *Times’ Whistle*, and the Satire against Jonson. Speaking of Bosworth and his work, R. C. says :

“The strength of his fancy, and the shadowing of it in words, he taketh from Mr Marlow in his *Hero and Leander*, whose mighty lines Mr *Benjamin Johnson* (*a man sensible enough of his own abilities*) was often heard to say, that they were Examples fitter for admiration than for parallel, you shall find our Author every where in this imitation.”

With this compare

“ He, though he had the murderous hand to spill
 Another’s blood, himself yet durst not kill,
 And was afraid of others. Whatever stirs
 He judgeth to be men and officers
 Come to attach him, and, his sight unstable,
 Takes every bush to be a constable.”—*T. Whistle*, p. 108.

The same idea occurs on p. 94 :—

“ Each bush doth fright him, and each flying bird,
 Yea, his own shadow, maketh him afeard.”

Marston’s *Scourge of Villanie* was also familiar to our author :—

“ Infectious blood, ye gouty humours, quake,
 Whilst my sharp razor doth incision make.”

Marston’s Works, iii. 274, ed. J. O. Halliwell.

“ Let ulcer’d limbs and gouty humours quake
 Whilst with my pen I do incision make.”—*T. W.* 2/19, 20.

Marston has

“ Camphire and lettnee chaste
 Are clean eashier’d, now sophi ringoes eat,
 Candi’d potatoes are Athenians meat.
 Hence, holy thistle, come sweet marrow pie,
 Inflame our backs to itchin luxury.
 A crab’s bak’d guts, a lobster’s butter’d thigh,
 I hear them swear is blood of venery.”—*Works*, iii. 257.¹

Compare with the above,

“ Provocatives to stir up appetite
 To brutish lust and sensual delight
 Must not be wanting ; lobsters’ butter’d thighs,
 Artiehoke, marrow-bone, potato-pies,
 Anchovies, lambs’ artificially drest stones,
 Fine jellies of decocted sparrows’ bones.
 Or if these fail, th’ apothecary’s trade
 Must furnish them with rarest marmalade,
 Candi’d eringoes and rich marchpane stuff.

With allegant, the blood of venery
 Which strengthens much the back’s infirmity.”²—*T. W.* p. 87.

¹ “ Virginius vow’d to keep his maiden-head,
 And eats chaste lettuce, and drinks poppyseed,
 And smells on camphor fasting.”—Hall’s *Satires*, iv. 4.

“ Lettuce seede being often vsed to be eaten a long space, drieth vp the natural seede, and putteth away the desire to Lecherie.”—Lyte’s *Dodoens*, f. 573 (1578).

² Ben Jonson, *Every Man out of his Humour*, ii. 1, has “ Diving into the

Marlowe was charged with holding atheistical opinions, and it would almost seem that "R. C." had him in view in the opening of the first Satire. The lines

"Which by religion dost not set a straw,

Devis'd, thou think'st, but to keep fools in awe" (*T. W.* p. 5)

seem to be another form of one of the opinions "of one Christofer Marlye," namely, "That the first beginning of religion was only to keep men in awe."¹ Marlowe's *Doctor Faustus* was published, in quarto, in 1604, and again in 1616. The *Times' Whistle*² contains a reference to the story of this Play, although it may be said the story was common enough for "R. C." to have got it elsewhere. The whole scene in which Faust cuts his arm, and writes the agreement with his blood, is too long for insertion here, an extract must suffice:—

"Faust. Lo, Mephistophilis, for love of thee,
I cut mine arm, and with my proper blood
Assure my soul to be great Lucifer's,
Chief lord and regent of perpetual night!
View here the blood that trickles from mine arm,
And let it be propitious for my wish.

Meph. But, Faustus, thou must
Write it in a manner of a deed of gift.

Faust. Ay, so I will. [Writes.] But, Mephistophilis,
My blood congeals, and I can write no more."

The mention of Tamburlaine³ will at once call the reader's mind to Marlowe's *Tamburlaine the Great*.

fat capons, drinking your rich wines, feeding on larks, sparrows, potato-pies, and such good unctuous meats."

Howel, writing from Alicant, says: "I have bin here now these three months, and most of my food have bin grapes and bread, with other roots, which have made me so fat, that I think if you saw me you would hardly know me, such nourriture these deep sanguin Alicant grapes give."—*Fam. Let.* p. 35, ed. 1678.

And John Taylor, *Works*, folio, 1630 (Spenser Society's Reprint): "The Taste plays the Bawd with both Art and Nature, and searcheth through the Earth, Seas, and Skies for variety of temptation; poore and innocent Lambstones, Potatoes, Eringoes, Crabs, Scallops, Lobsters, Wilkes, Cockles, Oysters, Anchoues and Caueare [Qy. Caueare], Cock-sparrowes, Coxcome-pyes, . . . doe waite upon the Taste."—f. 259.

"[He] eates more Lobsters, Artichokes, and Crabs,
Blew roasted Egges, Potatoes, Maskadine,
Oysters, and pith that growes i' th' Oxes Chine."—*Ib.* f. 509.

See also Howel's *Familiar Letters*, p. 215.

¹ See Dyce's *Marlowe*, p. 389.

² p. 53.

³ p. 25.

The Prologue to Hall's Satires has been partly quoted already, another portion of it may fitly come in here :—

“Envy waits on my back, Truth on my side ;
 Envy will be my page, and Truth my guide.
 Envy the margent holds, and Truth the line :
 Truth doth approve, but Envy doth repine.
 For in this smoothing age who durst indite
 Hath made his pen an hired parasite,
 To claw the back of him that beastly lives,
 And pranck base men in proud superlatives.
 Whence damned Vice is shrouded quite from shame,
 And crown'd with Virtue's meed, immortal name !
 Infamy dispossess'd of native due,
 Ordain'd of old on looser life to sue :
 The world's eye-bleared with those shameless lies,
 Mask'd in the show of meal-mouth'd poesies.
 Go, daring Muse, on with thy thankless task,
 And do the ugly face of Vice unmask :
 And if thou canst not thine high flight remit,
 So as it might a lowly satire fit,
 Let lowly satires rise aloft to thee :
 Truth be thy speed, and Truth thy patron be.”

That a similar spirit to this animated “R. C.” may be seen by reading his introductory lines on the second page of this volume.

The references to Jonson's writings are numerous. Compare the Sordido in *Every Man out of his Humour*, with R. C.'s Sordido,¹ and especially Misotochus,² and the effect of fine clothes in the same Play,³ with the character of Moros⁴ and the closing lines of our author's second Satire,⁵ and it will be seen at once how closely they coincide. Carlo in this Play⁶ says, “Love no man; trust no man; speak ill of no man to his face; nor well of any man behind his back. Salute fairly on the front, and wish them hanged upon turn. Spread yourself upon his bosom publicly, whose heart you would eat in private. These be principles, think on them.”

And R. C.,

“Another's mind by hate distempered is,
 Malicing whom in show he seems to kiss.
 This bare affection causeth dismal strife,
 Despoileth honour and destroyeth life.

¹ pp. 26, 27.

² p. 99.

³ Act ii. 1; iii. 3.

⁴ p. 28.

⁵ p. 30.

⁶ *Every Man, &c.*, iii. 1.

Yet in these days 'tis counted policy
To use dissimulation ; villainy
Masked under friendship's title (worst of hate)
Makes a man live secure and fortunate.

These mankind haters, bloody-minded slaves,
Which all the world with horrid murders fill,
Laughing on those whom they intend to kill."¹

There is evidence too that *The Puritan* had been seen by the author, but it is only necessary to mention the fact.

I do not think any apology will be required for putting these *Satires* before the few scholars who are interested in the literature of the Shakesperean age. Some casual readers there may be, who will fail to see any advantage in having such books within reach—"precisans," they are unwilling to have their senses polluted with the rough language and the pictures, drawn by contemporary hands, of the vices of their countrymen. For such these Satires are not published—they can pass by on the other side, and leave this book to its fate. It is too much the fashion now-a-days to shut our eyes to vice and crime and oppression ; to turn our faces from the dark and squalid portions of our cities, towns, and villages ; to endeavour to hide all the wickedness and misery under which so many groan, to drive them from the garish light of day, and, compelling them to lie in secret and avoid offending our eyes, to turn with self-righteous complacency to the world, and say, 'See how bright and holy all things are ! Vice and misery are not seen in our streets, they do not exist. We manage things better now. A man may walk on the village green, in the beautiful country lanes, in the great streets of our great cities, and see nothing to offend the eye, hear nothing to grate upon the ear. Our writers tell us of nothing but what is pleasant,—of our advances in education, of the improvements which are made on every side.' Yes, it is quite true. We don't like to see vice and misery, we prefer to walk blindfold, and to be ignorant of such things ; but is not the difference between the vices of men two hundred and fifty years ago and the vices of men now, simply a difference of dress ? Then vices were clothed in

¹ p. 94.

fustian, and were not always hidden from the light ; now, we clothe them in broadcloths and silks, and indulge in them secretly.

I do not apprehend that any one reading these Satires will be the worse for the reading. They need no apology from me. If they do, then must all who have spent their talent on the Playwrights and Satirists of the time of Elizabeth, James I., and Charles I. have erred more deeply than I can have done. The whole Literature is tainted with a certain coarseness, and to condemn one writer is to condemn all. But let no man despise it and think it poor or bad because it is unlike our own. “It is refreshing to look out of ourselves sometimes, not always to be holding the glass to our own peerless perfections ; and as there is a dead wall which always intercepts the prospect of the future from our view (all that we can see beyond it is the heavens), it is as well to direct our eyes now and then without scorn to the page of history, and repulsed in our attempts to penetrate the secrets of the next six thousand years, not to turn our backs on *auld lang syne* !”¹ I do not apologize for adding to this literature. The reader must judge whether I have done well or ill, and by his judgment willingly I abide.

In this volume there is much that is interesting historically, such as the drinking scenes, the tobacco-smoking customs, the ale-house haunting on Sundays, the manner in which the Puritan was spoken of by the orthodox Churchman. These, and the hints illustrative of the atheism, infidelity, and apostasy which were common then (as well as now), give a value to the book which each reader will estimate for himself. Of the moral and religious tone which runs through the whole of it I cannot speak too highly. In our Dramatists and others this is too often overlaid, or lost altogether. Not so here. Is there a sin, a vice, a crime described ? the denunciation of its certain punishment is sure to follow, and that in terms so plain that they who run may read.

The preface to the minor poems in this volume is curious. What occurred to prevent the Satires “and this piece of poetry alsoe soe sodainlie thrust into the presse” from being given to the world, at present is a mystery, and will probably remain one

¹ W. Hazlitt ; Lectures, &c.

for some time to come. Whether the “subsequent endeavours” spoken of ever came to anything is also unknown. The “judicious Catoes” and barking Momists of the time had had their fling at R. C.,¹ and had planted a thorn in his side. His retort calls to mind Ben Jonson’s lines :—

“ Perhaps, upon the rumour of their speeches,
Some grieved friend will whisper to me ; Crites,
Men speak ill of thee. So they be ill men,
If they speake worse, ’twere better : for of such
To be dispraised, is the most perfect praise.
What can his censure hurt me, whom the world
Hath censured vile before me ? ”²

These poems display the fancies and beliefs which were common at the time they were written. Few of them are without interest of some kind, the best probably being that commencing on page 137.

Of the poetical merits of “R. C.” nothing need be said. The book is in the reader’s hands. Let it speak for its author. One extract must suffice here :—

“ Latro did act a damnèd villainy,
Adding black murder to his robbery,
Yet cause ’twas closely done he might conceal it,
For save himself none living could reveal it.
But see the just revenge for this offence ;—
After the deed, his guilty conscience
Torturing his soul, enfore’d him still to think
The act disclosed, and he in danger’s brink.
He thought the birds still in their language said it ;
He thought the whistling of the wind bewrayed it ;
He called to mind that murder was forbidden,
And though a while it could not long be hidden.
Distract in mind, and fearfull in his placee,
Having no power to call to God for grace,
The devil doth suborne him to despair,
Tells him ’tis pity he should breath this air
Which hath been such a villain ; thrusts him on
To work his own death and confusion.
He, though he had the murderous hand to spill
Another’s blood, himself yet durst not kill,
And was afraid of others. What c’er stirs
He judgeth to be men, and officers

¹ See also the poem *In Momum*, p. 152.

² Cynthia’s Revels, iii. 2.

Come to attach him, and his sight unstable
Takes every bush to be a constable.
Thus plagued and tortured with despair and fear,
Out must the fact, he can no more forbear ;
For which, according to the course of law,
Death's heavy sentence on him he doth draw,
And being brought unto the place of death,
There in despair yields up his latest breath.

Thus each affection like a tyrant reigns
Over man's soul, which letteth loose the reins
Unto selfe will, in which so slavish state,
Man's sense captived, his reason subjugate,
Makes the soul clogg'd, a massy lump of sin,
Which following his creation should have been,
Like his Creator, pure."—*T. W.* p. 108.

I have taken no liberties with my MS. other than those explained in the footnotes. For the punctuation and the use of the hyphen in some of the compound words, as well as the use of Capital letters, I am answerable. I hope it will be found that I have avoided mistakes as much as it is possible to do, and I believe the reader may rest assured that every reading, and every word, which bears a peculiar look is as it stands in my original. I should have preferred to modernize the spelling throughout, but the laws of the E. E. T. S. allow of no such tampering with texts, and it is right they should not. Once begin, and the reader is never sure that his author's *ipsissima verba* are before him.

I have added to this brief introduction a few notes illustrative of the text, and at the end of the volume a glossary of words and phrases, which is intended not only to assist the general reader, but to save any future Lexicographer the trouble of wading through the volume for an example of the use of any word, phrase, or proverb. Of the use of proverbs and phrases these Satires contain many examples.

The most pleasing of my duties remains to be done. To thank the Dean¹ (too late, alas ! for him to hear) and Chapter of Canterbury for so generously placing the MS. in my hands to copy and use at my own home. And to express the many obligations under which I rest to the Rev. Canon Robertson, Librarian of the Canterbury

¹ Dr Alford.

Cathedral Library, to J. Payne Collier, J. O. Halliwell, W. Bodham Donne, F. J. Furnivall, W. Carew Hazlitt, and Dennis Hall, Esqrs., and my brother, B. Harris Cowper, who have been kind enough to read my proofs, and to afford me many valuable hints and suggestions, as well as to express their satisfaction that I had undertaken to see these Satires through the press.

JOSEPH M. COWPER.

Darlington Hill, Faversham,
March 21, 1871.

N O T E S.

Puritans and Puritanism. Page 4. At this day it is scarcely possible to conceive the amount of obloquy which was heaped upon these men. No vice was deemed too horrible for them to commit—they were in all things considered the very incarnation of hypocrisy. In spite of the oppressions under which they bowed they became, as our author says, so numerous that they encumbered the Church, and stuck as a disease within her bowels (p. 10). It is unnecessary to reproduce the taunts and abuses which are scattered up and down the literature of this period. The reader curious in such matters will find enough in the works of Taylor the Water-Poet, Bp Corbet's *Poems*, *The Puritan*, and elsewhere.

As to their numbers we may quote Taylor: "Item, he told that there were a great many Puritans in England, and that they did now so disturb the quietness of the Commonwealth that it was now almost turned topsy-turvy."—*The Liar*, 1641, p. 5.

Brownism. p. 4. Robert Brown, the founder of the Sect of Brownists, was born in 1549. He was educated at Cambridge, and, while a young man, obtained the mastership of the Free-School of St Olave's, Southwark, and became chaplain to the Duke of Norfolk. In 1571 he was cited to appear before Parker to answer for his opinions. The influence of Norfolk saved him for this time. Subsequently Brown abandoned the views of the Puritans for those of the Separatists. For preaching against bishops and church ceremonies he asserted that he was committed to thirty-two prisons. Soon after 1580 he found it prudent to go to Holland, but in 1584 he was stirring up strife in Scotland. He returned to the Church of England, but not much to his or her credit, as the remainder of his life seems to have been spent at Achurch, near Oundle (the living of which he accepted as the price of his conformity), in idleness, occasionally varied by beating his wife, not "as his wife, but as a curst old woman." For an almost contemporary account of him see Taylor's *Cluster of Coxcombes*, 1642.

Anabaptists. p. 9. (See Glossary.) The following is from Taylor's

account of *Anabaptists of these latter times* (pub. 1642): On the 29th April in the 32nd Henry VIII. one Mandeville and one Collins (both Anabaptists) were examined in St Margaret's Church at the Hill in Southwark, and there they were condemned and judged to be burnt as heretics, which was executed on them accordingly in the highway between Southwark and Newington.

In 1574 one man and ten women were judged to be burnt for being Anabaptists, but after much suit made, one woman recanted, and all the rest were banished. In the same year four carried faggots and did penance at Paul's Cross, and recanted, but two Dutchmen were burnt in Smithfield for being Anabaptists. "And in these our days the said Anabaptistical sect is exceeding rife, for they do swarm here and there without fear of either God or man, Law or order."—*A Cluster of Coxcombes* (1642), p. 4.

Howel "could be content to see an Anabaptist go to hell on a Brownist's back."—*Fam. Letters*, ed. 1678, p. 255a.

The Family of Love. p. 9. This sect, often called *Familists*, had its rise in Holland about the year 1550. Thirty years later the Familists appeared in England. They pretended to a more than ordinary sanctity. They asserted that none were of the number of the elect but such as were admitted into their family, and that all the rest were reprobate. They held that it was lawful for them to swear to an untruth before a magistrate or before any other person who was not of their society, for their own convenience. The originator of this sect was Henry Nicholas of Leyden, who made certain blasphemous pretensions that he partook of the Divinity of God. Their numerous books were ordered by Elizabeth to be burnt.¹

The Familists are often referred to in language far from complimentary.

Those who care to know in what estimation they were held by the orthodox may refer to Taylor's *A Bawd, The Virtue of a Jayle, etc.*, and his *Apology for Private Preaching*.

In 1574, five Englishmen of the sweet sect called The Family of Love did penance at Paul's Cross, and there confessed and detested their wicked and damnable heresies.—*A Cluster of Coxcombes* (1642), p. 4.

Amsterdam. p. 11. No place seems to have been held in such vile repute as Amsterdam. Of course the gossiping Howel has something to say about it. Writing from Amsterdam, in 1617, he says: "The ground here, which is all for the most part twixt marsh and moorish, lies not only level but to the apparent sight of the eye far lower than the sea, which made the Duke of Alva say that the inhabitants of this country were the nearest to hell (the great Abyss) of any people on Earth. One of the chiefest parts of his [the native's] Litany is From the Sea, the Spaniard, and the Devil, the Lord deliver me."—*Fam. Letters*, ed. 1678, p. 8.

Two years later he writes, "I am lodged in a Frenchman's house

¹ See Hook's *Ch. Diet.*

(at Amsterdam) who is one of the deacons of our English Brownists here; 'tis not far from the Synagogue of the Jews, who have free and open exercise of their religion here. I believe in this street where I lodge there be well near as many religions as there be houses; for one neighbour knows not, nor cares not much, what religion the other is of, so that the number of conventicles exceeds the number of churches here. The dog and rag Market is hard by, where every Sunday morning there is a kind of public mart for those commodities, notwithstanding their precise observance of the Sabbath."—*Ib.* p. 10.

"The pure reformed Amsterdammers,
Those faithful Friday feasting capon crammers."
Taylor, Works, folio, 1630, f. 402 (Spenser Society's Rep.).

In his *Brood of Cormorants*, speaking of "A Separatist," he writes:

"If in lesser room they may be cramm'd,
And live and die at *Amster* and be dam'd."—*Works*, f. 485.
"Let Amsterdam send forth her brats,
Her fugitives and runagates;
Let Bedlam, Newgate and the Clink
Disgorge themselves into this sink."

A Poem on New England, *Ined. Misc.*, privately printed, 1870.

Sleeping in Church. p. 15.

"Men sleep in church, sure their brains are addle,
Sly Satan lulls them, and doth rock the cradle:
When men thus do no ill, 'tis understood,
The devil hinders them from doing good."—*Taylor, Works*, f. 351.

See also *News from Hell, Hull, and Halifax, etc.*, p. 46, and Howel's *Fam. Let.*, p. 255.

Sabbath customs. pp. 16, 19. See Crowley's Epigram of Alehouses (1550).

"N
Edes must we haue places for vitayls to be sold,
for such as be sycke, pore, feble, and olde.
But, Lorde, to howe greate abuse they be growne!
In eche lyttle hamlet, vyllage, and towne,
They are become places of waste and excesse,
And herbour for such men as lyue in idlenes.
And lyghtly in the contrey they be placed so,
That they stande in mens waye when they shoulde to church go.
And then such as loue not to hear theyr fautes tolde,
By the minister that readeth the newe Testament and olde,
do turne into the alehouse, and let the church go;
Yea, and men accompted wyse and honeste do so.
But London (God be praysed) all men maye commende,
Whych doeth nowe this greate enormitie emende,
For in seruice tyme no dore standeth vp,
Where such men are wonte to fyll can and cuppe.

Wolde God in the countrey they woulde do the same,
Either for Gods feare, or for worldly shame !
How hallow they the Saboth, that do the tyme spende
In drynkinge and idlenes till the daye be at an ende ?
Not so well as he doeth, that goeth to the plowe,
Or pitcheth vp the sheues from the carte to the mowe.
But he doeth make holye the Sabothe in dede,
That heareth Goddes worde, and helpeth suche as nede.”

And *Newes out of Powles Churchyard* (1577), Satyr 5 :—

“ Search Tauerne through, and typling bowres
eche Saboth day at morne :
And you shall thinke this geare to be
ene too too much forborne.

What else but gaine and Money gote
maintaines each Saboth day
The bayting of the Beare and Bull ?
What brings this brutish play ?
What is the cause that it is born,
and not controlled ought,
Although the same of custome be
on holy Saboth wrought ?”

Stubbs (*Anatomie of Abuses*, p. 157, ed. 1836) thus writes of Sunday labour :—

“ If he were stoned for gathering a fewe stickes vpon the Sabbath dacie, which in some cases might be lawful for necessities sake, and yet did it but once, what shal they be who all the Sabbath dayes of their life giue themselves to nothing els but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord and his Sabbath ? And though thei haue played the lazie lurdens all the weeke before, yet that dacie, of set purpose, they will toyle and labour, in contempt of the Lord and his Sabbath.”

The Mausolean Monument. p. 22. See *Taylor, Works*, f. 553 :—

“ The Tomb of Mausoll, King of Carea,
Built by his Queen (kind Artemisia)
So wondrous made by art and workmanship,
That skill of man could never it outstrip :
’Twas long in building, and it doth appear
The charges of it full two millions were.” (!)

Fertile Kent. p. 26.

“ When as the pliant Muse, straight turning her about,
And coming to the land as Medway goeth out,
Saluting the dear soil, O famous Kent, quoth she,
What country hath this isle that can compare with thee !
Which hast within thy self as much as thou canst wish,
Thy conies, venison, fruit, thy sorts of fowl and fish,

And what with strength comports, thy hay, thy corn, thy wood :
Nor any thing doth want that any where is good."

Drayton's *Polyolbion*, 1613.

"Kent

Is termed the civilest place of all this isle ;
Sweet is the country, because full of riches ;
The people liberal, valiant, active, wealthy."

2 K. Hen. VI. iv. 7.

Milk, a cosmetic. p. 36.

"Some I have heard of that have been so fine
To wash and bathe themselves in milk or wine,
Or else with whites of eggs their faces garnish,
Which makes them look like visors or new varnish."

Taylor, *Works*, f. 44.

Avarice. p. 41.

"The Earth is rip'd and bowel'd, rent and torn,
For gold and silver which by man is worn :
And sea and land are rak'd and search't and sought,
For jewels too far fetcht, and too dear bought."—*Ib.* f. 43.

Simony. pp. 43, 45. On this subject see Hall's *Satires*, ii. 5 :—

"Saw'st thou ever si-QUIS patch'd on Paul's church door,
To seek some vacant vicarage before ?
Who wants a churchman, that can service say,
Read fast and fair his monthly homily ?
And wed and bury and make christen-souls ?
Come to the left-side alley of Saint Panls.
Thou servile fool, why could'st thou not repair
To buy a benefice at Steeple-fair ?
There moghtest thou, for but a slender price,
Advowson thee with some fat benefice :
• • • • • • • • • • • •
A thousand patrons thither ready bring
Their new-fall'n churches to the chaffering ;
Stake three years' stipend ; no man asketh more :
Go take possession of the church-porch door,
And ring thy bells."

Bribery—Lawyers. pp. 42, 45—49.

"One here bewayles his wofull case
and wisheth him vnborne,
Another cryes with wringing handes,
alas, I am forlorne.
My sute thus long depended hath :
The Lawe is on my syde,
And yet in harde delayes I lye
true Indgement to abyde.

Another thus be friended is,
 The Judge doth loue him well
 And me (as poore and needie) they
 doo dayly thus depell
 Two hundredth myles and more I come :
 My Wife at home (alas)
 Lyes with my Children halfe forepynde :
 (O lamentable case.)
 My goods are spent, which labor brought,
 through long and carefull toyle :
 The Lawe hath lyckt vp all my wealth
 for which I dyd turmoyle."

Newes out of Powles, Sat. 2.

The whole Satire might be quoted. Hall (ii. 3) satirizes lawyers thus :—

"The crouching client, with low-bended knee,
 And many worships, and fair flattery,
 Tells on his tale as smoothly as him list,
 But still the lawyers eye squints on his fist ;
 If that seem lined with a larger fee,
 Doubt not the suit, the law is plain for thee."

Well-drest fools. p. 43. "It is a scurvy fashion of your devising that wise men in russet must reverence and stand bare to silken fools."—*News from Hell, Hull, and Halifax*, p. 51.

"Why, assure you, signior, rieh apparel has strange virtues; it makes him that hath it without means, esteemed for an excellent wit: he that enjoys it with means, puts the world in remembrance of his means: it helps the deformities of nature, and gives lustre to her beauties."—*Every Man out of his Hu.* ii. 1.

"Here, in the eourt, be a man ne'er so vile,
 In wit, in judgment, manners, or what else ;
 If he can purchase but a silken cover,
 He shall not only pass, but pass regarded :
 Whereas, let him be poor, and meanly clad,
 Though ne'er so riehly parted, you shall have
 A fellow that knows nothing but his beef,
 Or how to rinse his clammy guts in beer
 Will take him by the shoulders, or the throat
 And kick him down the stairs. Such is the state
 Of virtue in bad clothes ! ha, ha, ha, ha !
 That raiment should be in such high request."—*Ib.* iii. 3.

Fairies. p. 53.

"*Gert*. Good Lord, that there are no fairies now-a-days, Syn.

Syn. Why, Madam ?

Gert. To do miracles and bring ladies money."

1605. *Eastward Hoe*, v. i.

"Wash your pails and cleanse your dairies,
 Sluts are loathsome to the Fairies :
 Sweep your house, who doth not so
 Mab will pinch her by the toe."—Herrick's *Hesperides*.

"Grant that the sweet Fairies may nightly put money in your shoes,
 and sweep your house clean."—Holiday's *Marriages of the Arts*.

"Farewell rewards and Faerics,
 Good houswives now may say,
 For now foule sluttis in daries
 Doe fare as well as they.
 And though they sweepe theyr hearths no less
 Then maydes were wont to doe,
 Yet who of late for cleaneliness,
 Finds sixe-pence in her shoo ?"—Corbet's *Poems*, p. 213.

For more information on the subject of Fairies the reader is referred to Brand's *Pop. Antiq.*, edited by W. C. Hazlitt, 1870.

Gluttony. p. 55.

"This day, my Lorde his speciall friende
 must dyne with him (no naye)
 His Partners, Friendes and Aldermen :
 Wherfore he must puruay
 Both Capon, Swan, and Hernshoe good,
 fat Bitture, Larkke and Quayle :
 Right Plouer, Snype, and Woodcock fine
 with Curlew, Wype and Rayle :
 Stonetinets, Teale, and Peeteales good,
 with Busterd fat and plum,
 Fat Pheasaunt Powt, and Plouer base
 for them that after come.
 Stent, Stockard, Stampine, Täterueale,
 and Wigeon of the best :
 Puyt, Partrich, Blackebirde and
 fat Shoueler with the rest.
 Two Warrants eke he must prouide
 To haue some Venson fat,
 And meanes héele make for red Déere too,
 (there is no nay to that.)
 And nedefully he must prouide
 (although we speake not ont)
 Both Peacock, Crane, and Turkiecock,
 and (as such men are wont)
 He must foresee that he ne lacke
 colde bakemeates in the ende ;
 With Custards, Tarts, and Florentines,
 the banequet to amende.

And (to be short and knit it vp)
 he must not wanting sée
 Straunge kindes of fysh at second course
 to come in their degréé.
 As Porpesse, Seale and Salmond good,
 with Sturgeon of the best
 And Turbot, Lobster, with the lyke
 to furnish out the feast.
 All this theyle haue, and else much more,
 sydes Marchpane and gréene chéese,
 Stewde wardens, Prunes, & sweete conserues
 with spiced Wine like Lées:
 Gréeneginger, Sucket, Suger Plate,
 and Marmaladie fine:
 Blauncht Ahnonds, Peares and Ginger bread.
 But Peares should we assigne
 And place before (as meeete it is)
 at great mens boordes: for why,
 Raw fruities are first in seruice styll,
 Else Seruing men doo, lye."

Newes out of Powles, Sat. 4.

To the above add the following:—"And nowadays if the table be not covered from the one end to the other, as thick as one dish can stand by another, with delicate meat of sundry sorts, one clean different from another, and to every dish a several sauce appropriate to his kind, it is thought there unworthy the name of a dinner. And these many shall you have at the first course, as many at the second; and, peradventure, more at the third; besides other sweet condiments, and delicate confections of spiceries, and I cannot tell what. And to these dainties, all kinds of wines are not wanting, yon may be sure."—*Anat. of Abuses*, p. 107.

Drunkenness. p. 57. Drunkenness "is a horrible vice and too too much used in Ailgna (Anglia); every county, city, town, village, and other places, hath abundance of ale-houses, taverns, and inns, which are so fraught with maltworms, night and day, that you would wonder to see them. You shall have them there sitting at the wine and good-ale all the day long, yea, all the night long too, peradventure a whole week together, so long as any money is left, swilling, gulling and carousing from one to another, till never a one can speak a ready word."—*Anat. of Abuses*, pp. 113, 114.

King Harry's Gold. p. 61. The gold coins issued by Henry VIII. were sovereigns, half sovereigns, rose nobles, and George nobles, angels, crowns, and half-crowns. See Humphrey's *Coin Collector's Manual*, p. 451, ed. 1853.

Tobacco. pp. 70—72. Tobacco seems to have been a common road to ruin:

“Tobacco robs some men, if so it list,
It steals their coin (as thieves do) in a mist.”

Taylor, Works, f. 279.

“Too many there are that pass the bounds of liberality, and spend most prodigally on (the devil of India) Tobacco.”—*Ib.* f. 336.

“Mischief or mischances seldom come alone: and it is a doubtfull question, whether the devil brought *Tobacco* into England in a *Coach*, or else brought a coach in a fog or mist of *Tobacco*.”—*Ib.* f. 378.

Every thing that can possibly be said against *Tobacco* may be seen in *A Proclamation* (*Taylor*, ff. 251—253). It is too long for insertion here. The phrase *to drink* (inhale) *tobacco* was common. “He drank colt’s-foot among his tobacco.” *Taylor*, f. 358. Is this a practice now? I remember my father was in the habit of mixing colt’s-foot with his *tobacco* thirty years ago. In Davies’s *Epigrams* which appeared about 1598, one (xxxvi.) is in *praise* of *tobacco*.

Pict-hatch, the Spittle and Turnboll street. p. 80.

“Old Bembus of Pickt-hatch,
That plunging through the Sea of Turnebull Street,
He safely did arrive at Smithfield Bars.”—*Taylor, Works*, f. 164.

“Sometimes [she] is in the full at Pickt-hatch and sometimes in the wane at Bridewell.”—*Ib.* f. 257.

“Turnbull street poor bawds.”—*Ib.* f. 253.

“Did ever any man ere heare him talke
But of Pick-hatch, or of some Shoreditch baulke?”

Scourge of Villanie, iii. 305.

The *Spittle*, St Bartholomew’s.

Dancing. p. 85. *Stubbs*, in his *Anatomie of Abuses*, on ‘The Horrible Vice of Pestiferous Dauncing used in Ailgna,’ says: “Dauncing, as it is vsed (or rather abused) in these daies, is an introduction to whordome, a preparatiue to wantonnesse, a prouocatiue to vncleannessse, and an introite to all kinde of lewdnesse, rather then a pleasant exercise to the minde, or a wholesome practise for the bodie (as some list to calle it): . . . say they, it induceth loue: so say I also; but what loue? truely a lustfull loue, a venerous loue, a concupisencions, bawdie, and beastiall loue, such as proceedeth from the stinking pump and lothsome sinck of carnall affection and fleshly appetite” (pp. 179, 182, ed. 1585, reprint of 1836).

Bread made of Peas. p. 99. “Do we not see the poor man that eateth brown bread (whereof some is made of rye, barley, peason, beans, oats, and such other gross grains) and drinketh small drink, yea, sometimes water, [and] feedeth upon milk, butter, and cheese.”—*Anat. of Abuses*, p. 112.

“My house and I can feed on peas and barley.”

Every M. out of his Hu. i. 1.

Wapping. p. 118. Pirates were commonly executed at *Wapping*.

"I haue seene many of these Prowling fisher-men end their liues like Swans (in a manner singing) and sometimes making their wills at Wapping, or looking through a hempen window at St. Thomas Waterings."—*Taylor, Works*, f. 87.

"By Wapping, where as hang'd drown'd Pirats dyo."—*Ib.* f. 181.

"Thus much I mildly write in hope 'twill mend thee ;
If not, the Thames or Wapping shore will end thee."—*Ib.* f. 316.

In Henry the VIII.'s time a place called "the Willows" was used for this purpose :—"And this yere was hongyd at the Wyllow by the Temse syde Woolfe and hys wyfle, for kyllynge of two Lumberttes in a bote on the Temse."—*Grey Friars Chron.* p. 37.

Corbet's Song. p. xv. I know not how this song came to be attributed to Corbet. It occurs in *Gammer Gurton's Needle*, Act ii., and may be found in Hawkins's *Origin of the English Drama*, vol. i. 1773 ; in Dodsley's *Old Plays*, vol. ii. 1825 ; and in Hazlitt's *Lectures on the English Drama*, p. 197, ed. 1840. The Comedy of *Gammer Gurton's Needle* has been attributed to John Still, who died Bishop of Bath and Wells in 1607 ; and to Nicholas Udal, who died in 1557. It is not likely that Corbet wrote the song, but I give it here notwithstanding.

Back and syde go bare, go bare,
booth foote and hande go colde :
But belley, God sende thee Good ale ynoughie,
whether it be newe or olde.

I Can not eate, but lytle meat,
my stomacke is not good ;
But sure I thinke, that I can drynk
with him that weares a hood.
Thoughe I go bare, take ye no care,
I am nothinge a colde ;
I stuffe my skyn so full within,
of joly good ale and olde.
Back and syde go bare, go bare,
booth foote and hand go colde :
But belly, God send the good ale inoughie,
whether it be new or olde.

I love no rost, but a nut-brown toste,
and a crab layde in the fyre,
A lytle bread shall do me stead,
much breade I not desyre.
No froste nor snow, no winde, I trow,
can hurte mee, if I wolde,
I am so wrapt, and throwly lapt
of joly good ale and olde.
Back and side go bare, &c.

And Tyb my wyfe, that as her life
loveth well good ale to seeke,
Full ofte drinkes shee, tyll ye may see
the teares run down her cheeckes ;
Then dooth she trowle to mee the bowle,
even as a mault worme shuld ;
And sayth, sweet hart, I tooke my part
of this joly good ale and olde.
Back and side go bare, &c.

Now let them drynke, tyll they nod and winke,
even as good felowes shoulde do,
They shall not mysse to have the blisse
good ale doth bringe men to :
And all poor soules that have scowred boules,
or have them lustely trolde,
God save the lyves of them and their wyves
whether they be yonge or olde.
Back and side go bare, &c.

¹Epigrammi Satiron.

Septem compacta cicutis
Fistula.²

The Times Whistle ; or a newe Daunce³
of seven Satires : whervnto are annexed
divers other Poems comprising Things
naturall, morall, & theologicall. Compiled
by [R. C.] Gent.

Parturit, assiduo si non renovetur aratro,
Non nisi cum spinis, gramina mundus ager.

Ad Lectorem.

Reader, if thou expect to find in this booke either
affectation of poetical stile, or roughnesse of vnhewen
invention, which amongst many is of moste estimation,
being

[*Remainder cut off.*]

¹ leaf 1.

² Virg. Ecl. 2. 36.

³ Cf. "The Letting of Hymours Blood in the Head-Vaine.
With a new Morisseo, daunced by seauen Satyres," etc.
London, 1600.

[leaf 1, back.]

Epigrammisatiron.

I am sent from
Nemesis to
punish the sins

and expose the
vices of this age,

which is very
corrupt, and
needs severe
remedies.

From the Rhamnusian goddesse am I sent,
On sinne t' inflict deserved punnishment
All-seeing sunne, lend me thy searching eye,
That I may finde and scourge impietie, 4
And pull from vice, which hath beguilèd sence,
Disguisid' like vertue, brasse faed' impudence.
For now this age, this worse then iron age,
This sineke of synme, this map of hell, this stage 8
Of all vncleannessse, whose disease is ease,
Wallowing in worlds of pleasure, swallowing seas
Of sensuall delights, is whollie growne
A huge impostume of corruption, 12
Whose swelling tumor (well I am assur'de)
Must needs be launed', or ne'er will be recurde :
To the which act¹ my genius prompteth me,
Though it passe AEsculapian surgerie. 16
Be stout my heart, my hand be firm and steady,
Strike, and strike home, the vaine worlds veine is ready ;
Let vleerd limbes and gowtie humours quake,
Whilst with my pen I doe incision make.² 20

[leaf 2]

Ad Rithmum.

Fear not, my
verse, the
punishments
which are pre-
pared for truth,

or the spies

March forth, and boldly march, my tel troth rimes,
Disclose the lewdnesse of these looser times ;
Fear not the frowne of grim authority,
Or stab of truth-abhorring villanie ; 24
Fear not the olde accustomèd reward,
A loathsome prison still for truth preparde ;
Though many hundred (Argus hundred) eyes,
View, and review, each line, each word, as spies, 28

¹ art crossed out, and act written over.

² A line is drawn here : the lower half of the leaf is cut off.

Your meaning to entrap¹ by wrong construacion,
 Vndeaulte speake the truth ; let not detraction
 Apall your courage ; spite of iniurie,
 Tell to the world her base enormities,

which will mis-
 construe your
 meaning.

32

A Ioue principium Musæ.²

When first I did intend to write 'gaint sinne,
 My Muse was in suspence how to beginne ;
 What crime to put i' th' forefront of my booke,
 Not through defect (let me not be mistooke)
 Of number, for the world abounds in vice,
 But 'cause 'twas somewhat hard to breake the ice
 To any ; but at last methought 'twas fitt
 First to inveigh 'gaint those that doe committ
 The greatest offences ; whom I tooke to be
 Our Ath[e]lists, which strive to root vp the tree
 Of true religion : by these reasons movd :—
 First, that this sinne might be from vs remov'd ;
 Without the which, it were in vaine to taxe
 Other offences, of what note or sexe
 Soever ; next, because this kinde of men
 Doth most dishonor God ; and lastly, when
 All that we are is his, from whom alone
 We doe all good derive, when every one
 Moues by his power, lives by his permission,
 And can doe nothing if the prohibition
 Of the Almighty doe oppugne ; it lies
 Only in him to end each enterprise.
 These things concurring, I my selfe did fitt
 To vse the inchoation of my witte
 First in his cause, by whose direction
 I hope to bring the rest unto perfection.

At first I knew
 not on what
 subject to
 commençe,

36

40

but I thought I
 would begin with
 atheists who
 commit the worst
 offences.

41

48

52

56

God only can
 bring my enter-
 prize to per-
 fection.

¹ rap not clear in MS.

² Virg. Eel. 3. 60.

[leaf 2, back]

Satira 1.

[AGAINST THE ATHEISTS, SABBATH-BREAKERS, ETC.]

ARGUMENTUM.

Regnat in humanis diuina potentia rebus,
 Non ex naturae vi generatur homo.
 Quid deus, et cui fini animal ratione creatum
 Est pietas, est in religione scelus.

The atheist will
 one day find a
 God who can
 punish sin.

The atheist was
 brought into the
 world by the
 devil.

Schism, Puritan-
 ism, Brownism,
 and Papistry,
 take their rise
 from atheism.

Atheos ! forbear to speake such blasphemie !
 “There is noe God,” O, damnd impiety !
 Yes, wicked villaine, thou shalt one day finde,
 With horror of a selfe-tormenting minde,
 A God, though long it be ere he begin,
 That can and will severely chastie sinne.
 Thou execrable monster, hatchd in hell,
 Brought by a crew of devills heer to dwell 8
 A plague one earth, why hast thou thus bewitcht
 With thy contagion mindes that are enricht
 With gifts of nature aboue common ranke ?
 Who with the poysone that from thee they dranke 12
 Envenom’d, wound themselues, and others harme
 With strange opinions, which in heapes doe swarme
 From their ill-iudging thoughts ; for heresie,
 Seisme, Puritanisme, Brownisme, pa[pi]strie,
 And such like hydra-headed errors, all
 Proceed from thee, thou art the principall ;

Thou which wilt never graunt a Diety,
 Vnlesse it be in poynt of pollicie,
 Which by religion dōt not set a strawe,
 Devisde, thou thinkst, but to keep fooleſ in awe ;
 Which makeſt a moneking-stock of hell and devill,
 Not in contempt of them, that they are evill, 24
 But 'cause thou vainly dōſt thyſelfe perſwade,
 Such toyſ as theſe, ſuch bugbears, were first made
 On purpose to fright children. Instantlie
 The ſoule thou thinkſt doth with the bodie dye. 28
 Nature cannot immortalize a man,
 'Tis true indeed, but heavenly powers can.

The atheist
thinks religion
was devised to
frighten children,

“ That ther are no ſuch things” (ſaift thou) “ this age,
 This vicious age, conſirmeſ; what need I wage 32
 Other contentious arguments, when I
 By this alone can proue noe Dietie ?

Were there a God, ſinne would not flouriſh thus,
 Neither would vertue (as it is) by vs 36
 Be trodden vnder foote. For ought I ſee
 The lewdest persons thriue best, and are free
 From punniſhment for ſinne ; besides all this,
 They that doe worſhip God doe often misſe

He ſays if there
were a God ſin
would not
flouriſh as it
[leaf 3]
does,

40

The bleſſings of the world & ſuffer griefe ;
 Yet ther is none can giue to them relief.
 They often fall in danger & miſchance,
 Yet never finde a full deliverance. 44

while the good
ſuffer many
things without
help from Him.

Were there a God, ſure then he would defend
 His children ſtill, which wholly doe depend
 Vpon his mercy, & vpon them ſpread

His bleſſings in abundance : on the head 48
 Of the vngodly, there alon ſhould fall
 His curses, crosses, punniſhments ; but all

The righteous ſhould escape.” Peace, impious elfe !

All thou hast ſaide is clean againſt thy ſelfe. 52

High Ioue permits the ſunne to eſt his beames,

And the moyst cloudes to dropdownne plenteous ſtreames,

But theſe things
tell againſt the
atheist,

while in eternity
they will be a
cause of honour
to the good.

The wicked may
flourish now,
but they will go
to hell in the end.

The righteous
will shine as the
stars and enjoy
perpetual rest
in heaven.

[leaf 3, back]

God's Word
must bring men
to confess Him.

Two parts con-
join to make a
perfect man—
soul and body.

- Alike vpon the just & reprobate,
Yet are not both subiected by one fate? 56
- The sunnes kinde heat, heavens fruitfull distillation,
Shall be a cause of greater condemnation
To the vngodlie ; but vnto *the* just,
(As gracieus blessings which he doth entrust 60
Vnto his children) they well vsd' shall be
A cause of honour in eternity.
Well may the wicked flourish in this world,
But there will come a time they shall be hurld 64
From top of all their pleasures eminence,
And hell shalbe their place of residence.
Then shall the righteous shine like glorious starres
Within the spheare of heaven ; oppressions, warres, 68
Afflictions, persecutions, iniuries,
Hatred, contempt, & all calamities
Shall be a crowne of honour to invest
Their then triymphant browes ; eternall rest, 72
Perpetuall joy, subject to no mischance,
Shalbe their portion & inheritance.
But against him that makes negation
Of principles in art, no disputatior 76
Is to be held : deny God, & his Word
Can smale impression make ; it is the sword
Of iustice which must bring thee to confesse
The powerfull Godhead ; yet I le somewhat presse 80
Thy irreligious minde. Of thy creation
Take but a true consideration ;
For 'tis not Nature, as thou dost surmisse,
That begets man in soule & qualities. 84
For thou must know, two parts must first conjoyne
Before we can a perfect man define ;
The soule, an essence intellectuall,
The body, a substance corporeall ; 88
The first we immediatly receiue
From Iove ; the other God to man doth leauie

(As a subordinat instrument)		
To generat ; 'tis onlie incident	92	
To man, to cause the bodies procreation ;		
The soule's infusde by heavenly operation.		
Looke on this with an intellectuall eye,		Look at the earth which, each year renewing its beauty, shows a supreme Power.
And it will teach thee ther 's a Diety.	96	
View but the earth, which doth each year renew		
Her drouping beauty, & clean change her hiew		
Vpon the Springs approch ; doth it not shew		
A supream Power, that governs things belowe ?	100	
Looke on the heavens (which thou shalt ne're ascend,		
Vnlesse it be with horrour to attend		
Thie sentencee of damnation ;) looke, I say,		Look to the heavens, and they declare a Being who is above nature.
Doth not their goodly opifice display	104	
A power 'bove Nature ? Dull conceited foole,		
Ne'er trainèd vp but in dame Natures schoole,		
Looke in thy selfe, when thou committst a sinne,		Look on yourself; if there is no God why does con- science make you fear?
Doth not thy conscience prick thy soule within ?	108	
If that ther be no God, what dost thou fear ?		
Why doth remorse of conscience, or dispaire,		
Afflict thee thus ? This is enough to prove		This is enough to prove there is a God.
(Were there no more) an Elohim, a Iove.	112	
How canst thou then thus impiously deny		
The sacred essence of the Diety ?		
Recant this errour, least, to all mens wonder,		
Revengefull Iove doe strike thee dead with thunder.		
Being once granted (this our true position)	117	
Ther is a God ; let 's now make inquisition		Consider what God is.
What this God is ; which must be by relation		
Vnto his workes, or else by meer negation	120	
Of what he is not, we may make collection		
Of what he is. It is the times infection		
[To b] ¹ e to curious in the mistery		
Of searching his essentialitie,	124	
Which simplie, as too glorious for the eye		It is the fashion now to be over curious in searching into [leaf 4] the Divine Being.

¹ MS. worn off.

- Of mortall vnderstanding to descrie,
 We cannot comprehend ; let 's therfore know him
 In that sort onlie that the Scriptures shew him. 128
- God is an intellectuall Essence,
 omnipotent, omniscient, and always true. 132
- He made the earth, the sun,
 the moon, and elements, and sustains them.
 Which out of nothing this great world did frame,
 And into nothing will rechange the same ; 136
- Which made that glorious eye of heaven, *the sunne*,
 To rule the day, and for darke night *the moone* ;
 Which joynes in friendly league each element,
 And keeps the sea within his continent ; 140
- Which of the dust mans body did create,
 Into the which a soule he did translate,
 Like his owne image pure ; vntill mans fall,
 Left to his owne free-will, polluted all 144
- That goodly microcosme ; for the which deed,
 Had not the issue of the promisde seed,
 The valiant Lion of stout Iudahs tribe,
 The gentle Lambe vngentlie crucified, 148
- Redeemd his life, borne his iniquity,
 And conquerd Satan & his tyrannie,
 He should hane been severely punnished
 And everlastinglly haue perishèd. 152
- Christ redeemed man from ever-lasting punishment, and restored what Adam lost.
 But now by him, all that make oblation
 Of a true faith, assure their soules salvation ;
 What the first Adam did by sinne destroy,
 The Seconde hath restorde with duble ioye. 156
- Man was created to serve, honour, and love his Maker.
 But leaving this moste heavenly meditation,
 Let 's shew for what effect was mans creation :
 It was, it is, to serve this God alone,
 With honour, loue, & true devotion. 160
- The manner how were somewhat long to write,

- The Scripture all his precepts doth recite.
 Which, cause we cannot in all parts fulfill,
 In liew of power he doth except our will. 164
- But man, vngratefull man, this God withstandes,
 And, like Briareus with his hundred handes,
 Strives, as it were, to pull him from his throne
 Which gave him being, & through whom alone 168
 He his well-being has. O, impious deed,
 Which to recount my very heart doth bleed !
- That wee (like to those giants, which made warre
 Against the heavens) with such presumption dare 172
 Lift vp our selues against our Maker by
 So many kinde¹ of damnd impietie,
 So many hellish sinnes, whose hideous cry
 Percing the clowdes, mounting aboue the skie,
 Affront Gods power, & doe deserve to finde
 Another Deluge to destroy mankinde.
 But God, this gracious God, with mercie strives
 To bring vs to him & to saue our lives ; 180
 And therfore hath chalkd out a ready way,
 (That we no more might goe so farre astray)
 His Gospell ; which path (if not trod amisse)
 Will safelie bring vs to celestiall blisse.
 This profferd grace some see not, some despise,
 Although herein alone their safetie lies.
- Omitting Iewish superstition
 With soule-profaning Turkish Alcheron, 188
 And Infidels, which noe religion vse,
 Whose ignorance cannot their sinne excuse :
 We that doe boast of Christianity,
 And knowledge in Gods holie misterie,
 With sects & scismes our religion
 Have made a chaos of confusion.
 Our Anabaptists I will set aside,
 With Families of Love, whose aimes are wide 196

Man strives
 against God and
 tries to pull Him
 from His throne.
 [leaf 4, back]

Like the fabled
 giants, we lift up
 ourselves against
 our Maker.

By our sins we
 affront Him and
 deserve a second
 deluge to destroy
 us.

He sent the
 Gospel to guide
 us to bliss,
 but while some
 see it not
 others despise it.

We who boast of
 our Christianity
 have made a
 chaos of our
 religion by our
 sects.

¹ MS. tinde

From the true faith. There is a trinall kinde
Of seeming good religion, yet I finde
But one to be embrac'd, which must be drawne
From Papist, Protestant, or Puritane. 200

I will speak first
of the Puritans
who have become
very numerous,

And first to speake of that pure seeming sect,
Which now of late beginneth to infect
The body of our land :—This kinde of men
Is strangelie (for I know not how nor when) 204
Become so populous, that with the number,
But more with new devises, it doth cumber
Our Catholique Church, & sticks as a disease
Within her bowels ; whilst it seems to please
With fainèd habite of true holinesse
Which is indeed the worst of wickednesse.

[leaf 51]

The thought of this hath set my Muse one fire,
And I must rage e're I can swage mine ire. 212

Of their apparent
sanctity they
make a cloake to
hide their
villany.

You hypocriticall precisians,
By vulgar phrase entitled Puritanes,
Which make of superficiall sanctitie
A cloake, to hide your inbred villanie ; 216
You soules-sedueers vnto worst of evils,
You seeming saints & yet incarnat devils,
How dare ye slander our religion,
And make a scoffe at our devotion ?

They revile the
sacred orders of
the Church ;

How dare you with opprobrious wordes revile,
Or with vnhallowed actions thus defile
The sacred orders which our Church doth hold,
And sanctimonious customes, which of olde 220
Haue by grave counsels, to a godlie end,
Not superstition, as you doe pretend,
Been instituted ? Cease your open wrongs !

even the bishops
cannot escape
their slanderous
tongues.

Cannot our Bishops scape your slanderous tongues ?
No : you maligne their great authoritie, 224
Because they doe search out your villanie.
You must haue private meetings ! To what end ?
In bellie-cheer and lust your time to spend. 228

- O rare devotion & strange holinesse,
Which endes in soule polluting beastlinesse !
- Well may you blinde the eyes of common sence,
And passe for men of zeale & confidence 236
- 'Mongst simple worldlings, which by outward shew
Doth judge the inward man ; but God doth know
All your intents, & with severity
Will castigate your damnd hypocrisie. 240
- In the mean time may you be forced to dwell
At Amsterdam, or else sent quicke to hell.
Till then may
they go to
Amsterdam,
or hell.
- For now my Muse doth hear another motion ;—
“ Ignorance is the mother of devotion ! ” 244
- Erroneous papist, hast soe little grace ?
Thou knowst 'tis false, then how, or with what face
Canst thou maintaine against thy conscience
So manyfest an errour w'thout sence ? 248
- For how can he be good that knowes no cause
Whie he is good, but like a milhorse drawes,
Blindfolded, in a circle ? Yet you teach
(For to the learnèd I addresse my speech) 252
- Religion in an vnknownne tongue to those
Whom we call common people ; I suppose,
Nay trulie may averre, you doe conceale
Your misteries, not daring them reveale, 256
- Lest that the people, knowing them for lies,
Should contemne you & hate your heresies :
You that are worse then cannibals by oddles,
For they devoure but men, you eat the gods ! 260
- From whom doe you assume authoritie
To pardon capitall iniquity ?
They are worse
than cannibals,
who only eat
men, while the
papists eat the
gods.
- Why, not from God, the Pope 's sufficient
To pardon sinne & divert punnishment. 264
- Who taught you soe, you wilfully blinde fooles ?
Sure Satan read this lecture in his schooles.
- Wher did you learne ? (was 't in the Devils booke ?
For from Gods word I 'me sure you never tooke 268
- Where did they
learn that it is
lawful to murder
princes ?

The man who
attempts the
murder of a
prince

is canonized,
as was Ravaillac
for the murder
of Henry IV. of
France, May 14,
1610,

and Fawkes for
his attempt on
our King and
Parliament in
1605.

The devil only
could have put
such a plot into
a man's head.

- Such damnable positions) that to murder
A prince, which doth not *your* religion furder,
Is a moste lawfull act, yea commendable,
For which you will at any time enable 272
- That man with *your* best benediction,
And all his sinnes free absolution,
And warrantize him heaven & happie day :
(“A warrant seald with butter !” as we say). 276
- All this, & more then this, you will performe,
Be 't to the meanest abject, basest worme,
That dares attempt soe horrible a deed.
And though his enterprise doe not succeed, 280
- (As God forbid it should) but he doe die
For his lewd treason, he shall instantlie
Be canonizd a Saint. Ravilliacke
Doth neither *Saints* nor Martires title lacke. 284
- But you had reason : his vnhappy hand
Destroyde a kinge,¹ & almost brought a land
To vtter ruin ; for being thus desilde
With her owne princes blood, a tender childe 288
- Was to succeed, & we know Scriptures say,
“Woe to those landes whose scepters children sway.”
But Faux & his confederats² are enrolde
For blessed *Saints* among you.—Who will holde 292
- Your piety authenticall, which makes
Such hell-houndes *Saints*? What godly heart not quakes
To hear such mischiefe, to record such evill,
As they would haue committed? The grand Devill
Was their instructer sure, else could they not 297
- Ihaue once devisde soe damnable a plott,
As by one blast *our* king to ruinat,
And our whole kingdome to depopulate, 300

¹ MS. kinde.

² Garnet and Oldeorn are set down as “martyrs” in an “Apologia” published at Cologne in 1610, written by A. E. Ioannes Cydonius, who justifies the killing of heretic kings. Others at that time did the same.

And spoile of her best treasure. But high Iove,
Against whose power in vaine their forces strove,
Crost their designes, & with a mighty arme

[leaf 6]

Delivered vs from the pernicious harme
Of that moste eminent danger ; to whose Name
All praise & all thanksgiving for the same
We doe ascribe ; beseeching him to blesse
Our realme from you & your accomplices.

304 But God delivered
us from the
danger,
for which we give
Him thanks.

308

But to proceed : no man may kill his prince
Although a tyrant ; which I could evince
By arguments drawne from the word of God,
But I too long one this hane made abode.

No man may kill
his king, as might
be proved from
the Bible.

312

Besides your errore I see plaine repute,
As needs noe disputation to confute,
There are more errors of especiall note,
Which, if I list recite, I heer could cote ;
But I doe leave them for the learned pen
Of great divines and more iudicious men.

316 Besides this'
error, the Church
of Rome has
many others :—

Your holy water, purgatorie, bulles,
Wherwith you make the common people gulles,
Are grosse abuses of phantastique braines
Subtillie devis'de only for private gaines,
Which you pull from the simple as you list,
Keeping them blinded in black errors mist ;
And from the truth doe lead them clean astray,
Whilst of their substance you doe make your prey.

320 Holy water,
Purgatory, and
bulls,

which are
devised for
private gain.

324

You false impostors of blinde ignorance,
Think you to 'scape eternall vengeance ?

328

'Tis not your Popes fond dispensation,
Your workes of supererrogation,
Your idle crossings, or your wearing haire
Next to your skin, or all your whipping-cheer,
Your praiers & pilgrimage to Saints, your pixes,
Your holy reliques, beads, & crucifixes,
Your masses, Ave Maries, images,
Dirges, & such like idle fantasies

The Pope's dis-
pensation, works
of supererogation,

wearing of hair,
whippings,

pilgrimages,
pixes,
reliques, beads,

masses, images,
and such idle
fancies,

332

336

cannot save men's souls.

Between the schismatic and the Romalist is the Church of England.

But its zeal is cold, shoked with thorns, and polluted.

[leaf 6, back]
Yet the gospel displays its light over all our land.

The proud, the greedy, and the sensual hate the gospel.

Many say they can pray at home when they want to pray.

Some hold our Church to be too papistical.

Of superstitiously polluted Rome,
Can save your soules in that great day of doome.

Between these sects, as in a golden meane,
Stands the religion whervnto we leane; 340

Vndoubted truth it is that we doe holde,

Yet is our zeale so frozen & so colde,
So chockt with thornes of covetous desire,
So hoggishlie polluted with the mire 344

Of carnall lusts, that our best sanctity
Is but a kinde of bastard piety.

And yet the times as now did ne're afford
Such plenty of dispencers of Gods word; 348

For now the Gospell, like the midday sunne,
Displaies his beames over all Albion.

But we, as if by too much light strucke blinde,
Neglect this meanes of grace, which is assignd 352

For our soules health. Some out of pride contemne it,
Others, bent vnto greedy gaine, condemne it,
Because it speakes against the slavish vice

Of soule-bewitching, sordid avarice. 356

Others, that follow Epicureus fashion,
Cannot abide to hear of reformation,
And therfore hate the Gospell, which doth cry
Against their brutish sensuality. 360

Many there are which live like libertines,
And the holy C[h]urch & good devines
Doe hold ridiculous ;—their homely homes
Will serve them well enough to pray, when 't comes
Into their fancies ; they cannot abide 365

Vnto Church orders strietlie to be tide.
Others, forsooth, will haue a congregation,
But that must be after another fashion

Then our Church doth allow,—no church at all,—
For that they say is too papistical ;
Like¹ their profession, they themselves will sever

¹ MS. Likes.

From stone walles ;—tut, their church shall last for ever ;
 Theire soules shalbe their tabernacles still, 373
 That kinde of church doth only please their will.

I love separat me from these Separists,
 Which think they hold heavens kingdome in their fists,
 And yet their life, if we into it prie, 377
 Is full of sinne & damnd impiety.

Some, more for fear of the lawes punishment
 Then zeale vnto devotion, doe frequent 380
 Gods holy temple, where they doe employ
 Themselves as ill as if they staide away ;
 On[e] part in sleeping, in discourse another ;
 A third doth seeme to marke, but doth discover 384
 Shilie some object that withdrawes his eye
 From what he should attend ; the yoonger frie
 Come only to be seen & see : of all
 Which doe repaire to church, the fruit is smale 388

That is collected by them. I surmise
 That wickednesse by this doth rather rise
 To greater height, then anywise decaie ;
 For pride & lust it is the ready way 392
 I'me sure. Of every new fram'd fashion,
 This is the place to make moste ostentation,
 To shew the bravery of our gay attire
 Hether to come on purpose ; our desire 396
 Is to be seen of all, whilst we observe

The like in others. Though our soules doe sterue
 For want of knowledge, we doe little care ;
 From gazing vp and downe we cannot spare 400
 A iot of time to hearken to Gods word,
 When all's to litle that we doe afforde
 To our owne fancies ; thus the time we spend,
 Which devine service soone brings to an end ; 404
 And then againe we homeward doe advaunce,
 Fuller of pride, as full of ignorance.
 Is there a wench whose beauty is of note ?

Jove, deliver me
 from such men !

Some go to
 church because
 they fear the
 law.

Some sleep,
 some talk ;

others come to
 see and be seen.

Every new
 fashion is dis-
 played at church.

[leaf 7]

If there's a
 pretty wench,

- the gallants come to observe her perfections. Hether your gallants come, only to cote
Her rare perfections ; yea, this sacred place
Serves them to make (they have soe little grace)
Compacts for lust. Thus by these hellish evils
The howse of God is made a den of devils. 408
- I do not wish to hinder people from going to church ; I speake not this to hinder the concourse
Of well affected mindes vnto that souree,
That fountaine, blessed fountaine, which doth flow
With living waters, Gods word ; no, my bow
Aimes at another marke ; I onlie strive
To rectifie abuses which deprive
The Gospell of his propagation,
And plentifull encrease. Our nation 416
- I only want to rectify abuses. Rather needs spurres to quicken his slow pace
Vnto religion & the house of grace.
For some there are which gape soe after gaine,
That on the Lords day they will not refraine, 420
- Some are so greedy of gain that even the Sabbath cannot hinder them from following their occupations. So 't o their benefit tend, to exercise
Themselves in some laborious enterprise.
In towne & cuntrie this vngodlie sinne
To grow vnto a custome doth beginne ; 424
- The country man does so, and so does the tradesman. Your country swaines will moste familiarlie
Worke one this day & labour impiouslie.
But 'mongst our tradesmen specially, this vse,
Which I may iustlie call a damnd abuse, 428
- They labour when they ought to be at church. Is most familiar. Six dayes in the weeke
Are not sufficient, but the seventh must reeke
With sweat of their vngodly labour, when
They should repaire to church with other men, 432
- To give vnto the Lord, the only Giver
Of blessings, & the gracious Forgiver
Of hell deserving sinnes, all praiers & praise.
What though the word of God expresly sayes, 436
- “ This is the day which thou must dedicate
Vnto my service, this day at no rate
Shalt thou performe thy worke, least thou doe draw

- My heavy wrath vpon thee?" Though the law 444 They despise the
Of man forbid the same, and doe inflict
A punishment on those it doth convict
Of this offence; yet fearlesse of all danger,
From the man borne i' th' land vnto the stranger, 448
If they can cast a mist before the eye
Of sinne-correcting, strict authority,
Moste of our tradesmen will enact this crime ; 452 Most of our
It stands not with their profit to loose time ;
They'l take their best advantage while they may ;
It is sufficient once a month to pray.
Vngracious villaines, how can you expect
A blessing to your labour, which negleet 456
The only meanes, Gods service, whih alone
Can bring your workes vnto perfection ?
The manna gathered in the wildernesse
By the Iewes vnbeelieving wickednesse 460 The manna
Vpon their Sabbath, by the Lord forbidden,
Both putrifide & stuncke. Nothing is hidden
Which shall not be reveald ; though you may blinde
The eyes of man, there is a God will finde 464
And purnish this lewd sinne. I th' meantime think
That all such labours in his nostrils stinke,
And therfore shall prove fruitlesse : men intend
But God it is that consummates the end. 468 All Sunday
I cannot 'scape the blest Communion,
Which doth with God effect our vnion,
It is soe much abusd by sinfull man,—
To passe the papist & the Lutheran, 472 The Holy Com-
Their trans & consubstantiation,
Of both these errors to make no relation,—
We that doe holde the verity indeed,
That this same bred, wheron our soules doe feed, 476
This wine we drink, is reall bred and wine,
Although the mistery be moste devine ;
Even we, I say, though we doe represent

Passing by the
Papist and the
Lutheran, we

ourselves err in our opinion of this Sacrament.	The true opinion of the Sacrament,	480
	Yet in the vse doe erre, nay rather sinne, Which applide rightly is the meanes to winne Eternall life. Some men, which are vnable To judge the worth, come to this Holy Table	484
Some go to the Holy Table to please their sense ;	Only to please their sence ; others there are Which for so smale a pittance doe not care ;— “ What is a bitte of bread, a sip of wine ? ”— But that the law doth straightly them enioyne,	488
	To be partakers of this holy meat And sacred drink. By farre they'd rather eat At their owne howses, wher their carnall sence	492
some think it is not worth the trouble, but go because the law compels them.	May be suffic'd ; their soules intelligence May sterue for want of this spirituall food, And they regard it not. That's only good In their grosse braines, whose visibility	496
	And appetituall sensibility Lies open to their sence. Others ther be, Which doe indeed esteem more reverendlie Of the Lords Supper ; & because they knowe	500
Others esteem themselves unworthy, and refuse to go on that account,	The danger great, that to their soules may grow By their vnworthy eating, quite refuse To be partakers of it ; still they vse Some let or other to detaine them back ;	504
	Either they doe due preparation lacke, Or else they are not in true charity With other men. Ther must noe malice be In a communicant : 'tis true.—What then ?	508
or because they are not in charity with all men.	Doe you surmisse, O shallow-pated men, That this excuse is all sufficent To satisfie for such a foule intent ?	
But remember, the king made his feast, and that you were bidden.	No, simple worldlings ; the king made his feast, And you were bidden to it 'mongst the rest ; But 'cause you would not come, you shall not tast His sacred supper, but you shalbe cast Into that pitt, with the ungodlie rout,	512

Where the worme dies not, the fire ne're goes out. 516

And soe shall likewise he that boldlie came

Without his wedding roabe ; I mean the same

Which comes vnto the Table of the Lord

As to some common, ordinarie bord,

You and he who
came without his
wedding garment
will alike be cast
into hell.

520

And never seekes to make true preparation,

But even eats & drinke his owne damnation.

It is a lamentable thing to see

The ignorance & strange stupidity

It is lamentable
to see the ignor-
ance and
stupidity of men

524

Of men now living in the clearest light

Of the resplendant Gospell, as if night

Of darkest errore still eelips'd their eyes ;

They are so rude in the true misteries

528 in that which
concerns their
own salvation.

Of their salvation, searee one man 'mong ten

Can giue a true account of 's faith ; nor, when

He comes to due examination,

How he hath made his preparation

532

For the Lords Table, iustlie tell the number

Some cannot
even tell the
number of the
Sacraments,

Of Saeraments ; this only thing doth cumber

The wits of many & confounds their sence,

As I haue seen by plaine experiance.

536

How far then are they from the perfect knowing

Of their true vse ! yet these men will be shewing

or their true use.

Themselves moste forward to receive ; but what

They know not, nor they care not much for that ; 540

But for the world, to purchase earthly gaine,

[leaf 8, back]

They follow that with dayly sweat and paine.

It is a custome, lewd enough I 'me sure,

After receiving
the Holy Sacra-
ment,

(And I doe wonder that our lawes endure

544

Such profane vses) after the receate

Of that coelestiall sacramentall meat,

For olde & young i' th' country frequently

it is common for
old and young to
go to the alehouse.

Vpon that day to vse most luxurie.

548

Each on[e] must then vnto an alehouse run,

Drink drunke, act any sinne vnder the sunne.

Why? this same day 's a day of iubile ;

It has been the custom; and they would rather lose their souls than their privileges.

Such men are like him who swept his house, after which seven evil spirits came to dwell with him.

Satan stands ready to enter into them as he did into Judas.

So man, whose life is but a bubble, is blown from Christianity.

If the joys of heaven have not softened his heart,

let the fear of hell do so.

- It hath been an accustomd liberty 552
 To spend this day in mirth, and th[e]y will choose
 Rather their soules then priviledges loose.
 And soe (I fear) not few among them will ;
 For they, wh[ich] on this day doe drink & swill 556
 In such lewd fashion, may be likened well
 To him that swept the howse wher he did dwell,
 And made it clean, & garnisht it full faire ;
 After which act ther did to him repaire 560
 Seven evill fiends worse then the former were ;
 More ougly sinnes did enter & dwell there,
 And by his falling to more wicked sinning,
 He made his end far worse then his begining. 564
 So is 't with them that in this sort doe sinne,
 Satan stands close ready to enter in,
 Even as he did in Iudas, wh[ich] had eat
 Vnworthily the sacramentall meat. 568
 And yet fond man regardeth not one whit,
 Till he have made himselfe the devils bit,
 Who at two bits, for so his name imports,
 Devours both soule & body, mans two parts. 572
 Thus is man blowne, by every pufte of vanity,
 From the true scope of Christianity,
 His soules salvation. Wretched, wicked man,
 Returne, repent ! Thy life is but a spanne, 576
 A breath, a buble ; think that thou must die
 To live in joyes or endlesse miserie.
 And if the comfort of celestiall blisse,
 Whose joy beyond imagination is, 580
 Haue not sufficient power to mollifie
 Thy heart, heart hardned in iniquity,
 Yet let the horrour of damnation,
 Of whose strange paines no tongue can make relation,
 Enforce repentance with a true contrition, 585
 And that produce a forward disposition

To a new course of life ; refuse not grace
While it is offered ; while ther 's time & space
Dally not with repentence, least iust Iove
Convert to furie his contemnèd love ;
And in that ire, iustly conceivèd ire,
Confine thy soule to hells tormenting fire.

588 While he has time
let him not dally
[leaf 9ij]
with repentence !

592

Satira 2.

[AGAINST SHAMS.]

ARGUMENTUM.

Fronti nulla fides, ludunt spectacula mentem ;
 Non facies verum symptoma cordis habet.
 Decipimur specie recti, sub imagine veri
 Falsa latent; virtus dissimulata placet.

No poet has been
able to describe
the Mausoleum,

which, for all its
outward beauty,
is full of
corruption.

The sun looks no
bigger than a
cart-wheel.

The crocodile
sheds tears before
he devours his
prey.

- | | |
|---|-----|
| The brave erect Mausolian monument, | |
| That famous vrne, the worlds seventh wonderment, | |
| Whose sumptuous cost & curious workmanship | |
| Noe poet, though in Helicon he dip | 596 |
| His pen, by verse is able to dilate, | |
| Being made for wonder, not to imitate ; | |
| For all his glorious outside, without staine, | |
| Filth ¹ & corruption doth within containe. | 600 |
| The sunne, whose spacious orbe in magnitude | |
| Doth far exceed the earth, seemes to the rude, | |
| Ignorant of the astronomicke art, | |
| Noe bigger then the wheel of Hobnols cart. | 604 |
| Counterfet gold, if we doe trust our eye, | |
| Will passe for purest mettall currantlie. | |
| The dredfull beast, ycleped crocodile, | |
| Whose dwelling is about AEgyptian Nile, | |
| Before he doth devoure his wished prey, | |
| Pitty in outward semblance doth display ; | |

¹ MS. Fill.

- For brinish teares from his false eyes distill,
When he is ready to destroy & kill. 612
- Full dear seafaring passengers abie
The Syrens sweet enchaunting melodie,
Which by their singing evermore presage
Death thretning danger by the furious rage 613
Of an ensuing storme. Of Circes cup
Who hath not heard, that who therof did sup
Was changd (strange metamorphosis in nature)
From humane forme into a brutish creature? 618
And yet the cup [w]as goodly to beholde,
Richly enchasde with pearle, composde of golde.
Glorious in view appeard Medusaes head,
Nathlesse it did strike the beholders dead. 624
Serpents & poysnous toads, as in their bowers,
Doe closely lurke vnder the sweetest flowers.
But senelesse things & sensuall beastes alone
Mislead not mans to rash opinion; 628
Even rationall creatures doe our iudgements cheat,
Man is to man a subject of deceite;
And that olde saying is vntrue, "the face
Is index of the heart." False looking glasse 632
To view the thoughts of man, when there doe raine
Stormes of displeasure in mans vexed braine;
When mists of sorrow reasons eyes doe blinde,
When revenge thunders in his ragefull minde, 636
His face can carry sunneschine of delight,
Allthough his soule be blacke as ougly night.
You erre, fond physiognomers, that hold
The inward minde followes the outward molde. 640
Philosophers, your axiome is vnsure,
The soule is as the bodies temperature;
Complexion noe certaine ground cloth shew
The disposition of a man to know; 644
Els why should Nisus, that same¹ pretty youth,
- The Syrens by
their melody
entice sailors to
their destruction.
- Circe's cup,
though beautiful,
changed him who
drank from it into
a brute.
- Serpents and
toads lurk under
sweet flowers.
- [leaf 9, back]
- Man is to man a
subject of deceit;
- his face is not
the index to his
heart;
- and his com-
plexion does not
always show his
disposition.

¹ MS. some. Cf. Sat. 3. 1101; 4. 1397.

Be of soe lewd behaviour ? when, in truth,
His bodies erasis is angelicall,
And his soules actions diabolicall.

648

If men were
as they seem,
detraction would
not profess him-
self my friend.

Things are not as they seeme ; for were they soe,
Detraction would professe himselfe my foe,
Shewing his raneors hate before my face,
And not behinde my backe worke my disgrace, 652
When in my presence he doth seem to be
As Damon to his Pithias, friend to me.

The tradesman
seems civil and
honest, but he'll
cheat you.

Mechanico, reputed by moste men
An honest tradesman & grave citizen, 656
When thou dost come into his shop to buy,
Although it be the least commodity,
With kind salutes & good wordes will receave thee ;
But trust him not, in 's deeds he will deceave thee. 660

Madam's face is
painted and her
hair only a
periwig.

Madam Fueata seemeth wondrous faire,
And yet her face is painted, & her haire,
That seemes soe goodly, a false periwig.
Thus all her beauty is not worth a fig, 664
That doth appeare so glorious to the eye,
And strikes my gallant in loves lethurgie,
That soe doth boast of famous ancestry
And from great Iove derives his pedigree,

668

Her gallant
shoots out oaths
like artillery.

And speakes indeed, like Iove himselfe, in thunder ;
For othes, as if they would rend heaven in sunder,
Shot out in vollies, like artillerie,
Flie from his mouth, that piece of blasphemie. 672

He puts on a
disdainful frown,
[leaf 10]

Like some great horse he paceth vp and downe,
Gracing his lookes with a disdainfull frowne,
And takes vpon him in each company,
As if he held some petty monarchy. 676
If any man by chance discourse of warre,
He being present this discourse will marre
By intermixing his high martiall deeds,
Swearing his manhood all mens else exceeds ; 680
Vowing that his Herculean arme hath slaine

and swears he
has killed more

- More men then populous London doth containe,
Except the subvrbys. He hath made to flie
The potent Turke, & got the victory 684
men than London
contains.
He has put the
Turk to flight.
- By his owne valour. Charles the Fift of Spaine
Was nothing to him, nor great Tamburlaine ;
Stout Scanderbeg a childe ; he paralels
Strong sinnewed Sampson, or, indeed, excels. 688 Samson and
What dares he not performe ? Hee 'l vndertake
To make the Spaniards vtterly forsake
The Westerne Indies & their mines of gold,
With some few chosen men ; nay hee 'l vpholde 692
His force sufficient to reconquer Fraunce,
And with that kingdome once againe enhaunce
The faire revennewes of the English crowne,
Or lay their cities levell with the ground. 696
Hee 'l chase the Turke out of Hungaria,
And force him leave his seat in Grecia ; 698
Europe hee 'l free from his vexation,
And bring againe that scattered nation, 700
He can drive the
Turk out of
Hungary and
Greece,
- The Iewes, together to their Palestine,
Which he by force will conquer, & confine
To his obeisaunce. These he dares be bolde,
And more then these, even acts that would make colde
The heartes of men only to hear recounted, 705
His martiall force, which Mars his force surmounted,
Shall vndertake. Thou vainly bragging foole, 708
¹ Ne're trainèd vp in brave Bellonaes schoole, 708
He's a vain,
bragging fool.
- Doe not I know, for all thou lookest soe big,
Thou never yet durst see a sillie pig
Stucke to the heart ? A frog would make thee run !
Thou kill a man ? No, no ! thy mothers sonne, 712 His mother's
Her only sonne, was a true coward bred.
I 'le vndertake a sword shall strike thee dead,
And never touch thee ! As for thy discent,

¹ *descript: of coragious brag:* in margin of M.S. by a later hand.

If he was born in
fertile Kent,
and his father
was a clown.

But because he
has travelled
a little

[leaf 10, back]

and seen a little
of French life,

he thinks he
excels all men in
bravery and
learning.

The Puritan's
wife lives in sin,

and is her coun-
try's shame.

Do their meet-
ings lead to this,
while the world
thinks them so
good?

Though thou maist boast the place was firtill Kent 716
That gave thee birth, yet was thy syre a clowne,
And kept his wife in a course homespun gowne ;
Who, seraping vp a litle wealth, began
To fashion thee an ill shapd gentleman. 720
And now, because thou hast, like Coriate,¹
Traveld a litle ground, & canst relate
How many baudy houses thou hast seen
In the French country ; how the whores have been 724
Kinder there to thee then our English punckes ;²
How many nunnes thou hast heard sing, & monckes
Say mattens ; thou thyselfe dost now repute
³The wort[h]iest wort[h]y of the race of Brute ; 728
The rarest linguist England doth afford,
The bravest soldier that e're wore a sworde.
Vain vpstart braggadochio ! heartlesse eow !
Leave Mars his drumme, goe holde thy fathers plow !
Fine Mis'tris Simula, the Puritane, 733
Which as the plague shunnes all that are profane,
Ready to faint if she an oth but hear,
For all her outward holinesse doth blear 736
The worldes dimme eyes, plaies but the hypocrite,
Living in sinne & sensuall delight.
For, would you think it ? she was tane in bed
With a young, tender, smoothfaed Ganimed, 740
Her husbands prentie. Out, lascivious whore !
Thy countries shame, thy husbands festered sore !
Are these the fruits thy frequentation
Of learned sermons yeilds ? Is this the fashion 744
Of your pure seeming sect ? Your meetings tend
Surely vnto some such like holy ende.
And yet the world, blinde world, thinkes you to be
Men of most zeale & best integrity. 748
Methinkes I see the rich chuffe, Sordido,

¹ Coryate's "Crudities" first appeared in 1611.

² See "Crudities," p. 26. ³ /I in margin of MS.

- How basely in apparrell he doth goe :
 Vpon his head a thrie turnd greasy felt,
 His hose & dublet a tuffe ramskin pelt ; 752
 His stockings of the coursest woole yspunne,
 Full of broad patches, wth thicke hobnaild shioone ;
 His lockram bande sewde to his hempen shirt ;
 A lethern thong doth serve his wast to girt, 756
 At which a pouch full 20 winters olde
 Hangs for his eodpiece to keep out the colle.
 How hunger-starvd he lookes ! Wth thin lank cheekeſ,
 With beard vnkemd, wth face fit soile for leekes, 760
 I dare be sworne, who e'er ſhould ſee the goat,
 Would iudge him to be ſearcely worth a groat.
 And yet this boore, this miserable ſwine,
 Hath landes & lordſhips, wth good ſtore of coine. 764
 Slave to thy wealth, thus from thy ſelfe to rend
 What thy next heir will ſoone as vainly ſpend !
- Scotus, thou haſt deceind the world enough,
 Which takes thee, clothd in thy embrodered ſtuffe,
 To be ſome lord at leaſt. Poore ſilly groome, 769
 Whieh tother day wouldſt faine haue had the roome
 Of ſome base trencher-scrapere, ſo to put
 Seraps twiee runne over, in thy half starvd gutt. 77
 And now, with often filling of the pot,
 An office vnder my lords man haſt got,
 Being ſome bread-chipper or greasy cooke,
 For muſt obſervance & respect doſt looke. 776
 Goe where thou wilt, thou getteſt none of me.
 I know too well thy genealogie.
 Let ignorant asses bend their ſupple knees,
 And cry, "God blesſe your worſhip," for ſome fees 780
 Of thy eaſt office ; I as muſt doe ſcorne,
 As they deſire the plenty of thy horne.
 Proud meacocke,¹ make the world no more believe
- The miser goes
 in a greasy hat,
 and coarse
 clothing, his
 linen collar
 ſtitched to his
 hempen shirt :
- how hungry he
 looks !
 His cheeks are
 thin, his beard
 un-combed ;
 you would not
 judge him to be
 worth a groat.
- The world takes
 Scotus for a lord
 at leaſt, but the
 other day he was
 [leaf 11]
 half starved ;
- and now, having
 a poſt under
 ſomebody, he
 looks for reſpect.
- The ignorant may
 ſalute him,
 but I ſcorn him,

¹ The *m* has been crossed out and *p* written over by another hand.

and will make
the world laugh
at him and hiss
him.

Moros, who is
a very fool,
speaks so seldom
and looks so
demure, that
many think him
wise.

I know a man
who gained a
repute for
learning

by attending
booksellers' shops
and asking to see
the writings of
famous authors—

Montaigne, whose
Essays in French,
books 1 and 2, were
first published in
1580; books 1, 2,
and 3 in 1588.

[leaf 11, back]
Virgil, Horace,
Augustine,
Bernard,

Gentility is pind vpon thy sleeve ;	784
For if thou doe, with my satirick verse,	
Thy parentage & manners I 'le reherse,	
And make the world, for thy monstrous othes,	
To laugh & hisse thee out of thy fine clothes.	788
He that sees Moros in his brave attire	
Would deem him to be some discreet esquire,	
He speakes soe seldom, soe demure doth looke.	
But see how much a man may be mistooke ;—	792
A verier foole dame Nature never bred,	
That scarce knowes chalke from cheese, or blew from red ;	
Yet amongst many which haue purblinde eyes	
This foolish sot hath been thought wondrous wise.	796
I know a fellow (I 'le conceale his name)	
Hath purchasd, & yet doth possess, the fame	
Of a rare scholler, that hath noe one part	
Of learning, not the smallest dramme of art.	800
And will you know how he got his repute ?	
I 'le tell you, soe you 'l promise to be mute	
And make no wordes on 't. 'Tis his asses guise,	
As soone as he from 's morning bed doth rise,	804
After some turne or two in Paules, to drop	
In the precinct of some knowne stationers shop,	
And there, like a learnd Sir, with a grave voice	
He doth demand to see some special choice	808
Of famous authors, whose true names by heart	
The foole hath gotten, of what tongue or art	
It skills not much ; French, Latine, Hebrew, Greeke,	
All 's one, he vnderstandeth all alike :	812
Montaignes Essaies in French, ¹ the history	
Of Philip Cemineus, ² poesie	
Of Virgil, Horace, & such Latin writers,	
St. Austine, Bernard, or some new enditers	816

¹ English translation published in 1603, 2nd ed. in 1613.

² Philip de Comines died in 1509. He wrote memoirs of his own time.

- | | |
|--|---|
| Of commentaries theologall ; | |
| And sometimes he 's for philosophicall, | |
| And the best writers of astronomicie, | |
| With phisick, logicke, & geometricie. | 820 |
| Then Aristotle, Di[o]scorides, | Aristotie, Dios- |
| Avicen, Galen, & Hypocrates ; | corides, Galen, |
| The Hebrew Rabbins, Ptolomeus, Plato | Ptolemy, and |
| (Although the foole did never learne his Cato), | Plato, |
| Are in his mouth familiar. Some of these, | 824 |
| Which to demaund his fancy best doth please, | |
| He for some hower or two will pore vpon, | |
| Which time is worth your observation ; | and poring
over them for an
hour or two. |
| For sometime smiling with a simpring grace, | 828 |
| In turning over those same leaves apaec, | |
| To shew his skill i' th' tongues, hee 'l nod his head, | Nodding his
head, smiling, |
| As if the place which he doth seeme to read | 832 |
| Mov'd him to laughter ; then with thumb hee 'l cote, | |
| As if that sentence were of speciall note, | |
| And straight cry "pish !" as if he dislikd that | and crying
"Pish!" some- |
| Which he as much knowes as his grandams cat. | 836 times, |
| Well, having (as he thinkes) sufficiently | |
| Guld the opinion of the standers by | |
| To his desire, the booke he downe doth lay, | |
| Demaunds the price, dislikes it, goes his way. | 840 he demands the
price, and some-
times will buy a
petty English
Pamphlet to gull
the by-standers. |
| Somtime perhaps, to blinde dull iudgements eye, | |
| Some petty English pamphlet he will buie. | |
| Thus hath this gull, among the common sort, | |
| Which iudge by outward shewes, got the report | 844 |
| Of a great scholler, when, God knowes, the foole | |
| Was never farther then the grammer schoole. | |
| Thus mans opinion doth him oft deceave, | |
| And of true iudgement doth his minde bereave. | 848 |
| Judging by outward shewes we iudge amisse, | If we judge by
outward appear-
ances we judge
amiss : |
| For vies in vertues habite clothed is. | |
| Hypocrisie seemes holinesse in looke, | |
| Fixing his eyes on heaven or in his booke. | 852 |

hatred is often beneath salutation;

valour is only cowardice in disguise;

flattery takes the form of good counsel;

[leaf 12]

avarice is accounted thrift;

prodigality,

liberality.

Ignorance passes for learning,
while learning is held in no repute.

Put no trust in seeming.

O, 'tis a most dissembling, harmfull devill,
That's good in shew & yet in heart is evill.
Backbiting slander, deep dissimulation,
Are inside hate, yet outside salutation.

Vanting in wordes true valo[r] oft doth seeme,
Yet by his actions we him coward deem ;
Soothing vp ill, pernicious flattery,
In outward shew good counsel seemes to be.

Deformity, daubde with a face of paint,
With beauties title doth herselfe a[c]quaint ;
Base avarice & sordid parsimony
Is thrift¹ accounted, & good husbandry ;
Excessive spending, sensuall prodigality,
Is thought all one with liberality ;
Impudent boldnesse, rash temerity,
Is held for vertuous audacity ;

Ignorance in his scarlet robe yclad,
Accounted learning, in respect is had,
When vertuous² art, clothed in poor aray,
Is held in no repute, till time bewray
The seeming good that ignorance hath not,
And the not seeming good that art hath got.

Thus ther's no trust to be reposde in seeming,
Since virtue's knowne by act, not by esteeming.

856

860

864

868

872

876

¹ MS. thirift.

² Originally written *vertuous*, but altered apparently by another hand into *virtuous*.

Sat[ira] 3.

[AGAINST PRIDE, ETC.]

ARGUMENTUM.

Dum tendit superos ambire *superbia* celos,
 Decidit ad Stigium fulmine quassa lacum.
 Aeterno verum sic indignata *perisse*,
 Cæcos mortales ad sua regna trahit.

After the fabricke of heaven, earth, & seas
 Were gloriously composde, it then did please
 High Iove (e're he began mans operation)

To give vnto the Angels their creation.

No earthly substance was in them at all,
 Their formes were heavenly & spirituall.

Yet some of these, vpon the very day
 They were by God created (if I say
 Vntruth, I can alleadge mine author for it),
 Swelling with pride (oh, I to write abhor it)
 Because they were such glorious creatures, strove
 To take possession of the throne of Iove.

But he, displeasde with such ambition,
 Struck them with lightning downe to Acheron,
 And them confined perpetually to dwell

In the darke horrour of infernall hell.
 Thus were faire angels ougly devils made,
 And one dayes sinne an everlasting trade.

After the creation
 of the heavens
 and the earth,
 angels were
 called into being.

880

On the very day
 of their creation
 they attempted
 to dethrone the
 Almighty,

888

who drove them
 into hell.

892

After the fall of
these, man was
created and
woman made to
be his associate

After the fall of these was man compacted,
And from him sleeping woman was extracted
And made to be a kinde associat

896

[leaf 12, back]

Vnto him. Now the devill shewes his hate
And swelling envie 'gainst God in his creature
Formd to his image, man ; to make defeature
Of his estate in blisse, he doth intend
And fittest opportunity attend.

900

To work their
fall Lucifer seeks
an opportunity,

To worke this feat proud Lucifer's enioynd,
And goo[s] about it swifter then the winde.

904

"Shall I," quoth he, "fall from celestiall blisse
Into the horro[r] of hells blacke abyss[e],

908

And man escape ? Shall I in torment live,

And man in pleasure ? Shall I only grieve,

And man goe scotfree ? No, 'twill ease my paine

912

If in my griefe I him copartner gaine ;

And I will doe it : if my plots hit right,

I 'le bring his soule vnto perpetuall night."

This saide, the serpents shape he takes & hies
Vnto the tree in midst of Paradise.

thinking to ease
his own pain by
making man co-
partner in his
grief.

There findes the woman, after namèd Eve,

916

The weakest vessell, easiest to deceave ;

Whose minde with hellish pride he straight inspirde

Eve's mind he
inspires with
pride,

That she [the] trees forbidden fruit desirde ;

The tree of which alone she might not eat,

The tree forbidden by the Lord for meat.

920

causing her to eat
of the tree of
knowledge.

The tree of knowledge, knowledge of much evill,

She gathers straight, sedueèd by the devill,

Which greedilie, without advice, she tasted,

And then to give her husband of it hasted.

924

Whom when she had allurde vnto her will,

And both had tasted, then they knew their ill ;

Grown wise,
Adam and Eve

But all too late (first Phrigians¹) they grew wise,

¹ This may refer to the Phrygian oracle which promised empire to him who untied the Gordian knot, cut by Alexander the Great. Or it may be an allusion to the low estimate in which Phrygian character was held by the ancients.

- Being both thrust forth Edens Paradise ; 928 lost Paradise,
 Which happy place man ever had possessed,
 If they had never in this sorte transgressed,
 which man
 would ever have
 possessed.
- Vnhappy three, first causers of our evill,
 Fond man, proude woman, & accursed devill ! 932
 Since this hath pride increas'd with Adams seed,
 And Lucifer companions shall not need ;
 Since this, pride
 has gone on
 increasing in
 Adam's seed.
- Man with soe many kindes of pride doth swell
 As if he strove headlong to run to hell. 936
 Some shew their pride in raying stately bowers,
 Which seem to threatne heaven like Babell towers ;
 Building so strong, erecting them so high,
 As if they ment to live eternally, 940
 In spite of Iove. Others bestow more cost
 In houses built for pleasure, which they boast
 Are but for shew, then would maintaine & cherish
 Thousands of poore soules which are like to perish : 944
 Confusion sure will light on their pretence
 Which wast their treasure in soe vaine expence.
 Others there be which, clad in gay attire,
 In stately gate & loftie lookes, aspire 948
 Above their ranke ; holding inferiors base,
 Scarsely permitting equalles come in place
 Of fellowship, vnlesse their peacock sutes
 Gaine them admittance in their proud reputes. 952
 O, these are men of admiration,
 Which follow each fantastique fashion,
 To be obseru'de with reverence & respect ;
 When, if we could the inward man detect,
 God knowes that I am not deceavd a whit,
 Their gay apparrell covers litle witt.
 Most of our women are extreanly proud
 Of their faire lookes, & therfore doe enshroud
 Their beauties in a maske ; with greater care
 Their faces then their soules, to keepen faire.
 Some of this kinde when beauty gins decay,
 956
 960
 These follow each
 vain fashion,
 but their gay
 apparel covers
 little wit.
- Most of our
 women are
 proud—they
 paint their faces.

The men curl
their pates and
wear love-locks ;
others paint their
faces.

I know one who
is ever looking in
his glass, setting
his perfumed
beard or combing
his hair.

The fate of
Narcissus might
cure him.

[leaf 13, back]

Some delight in
hearing them-
selves speak, and
tire all men with
their chatter.

Some, like
Phaeton, aspire
at honours far
above what they
deserve,

- By art restore what nature takes away, 964
 Painting their visage. Cursed Isabell
 That taught them this, will bring them all to hell.
 This vice in woeman only doth not bide,
 Men alsoe are infected with this pride. 968
 Some curle their pates to make their lookes more fair,¹
 Others delight to wear a locke of haire,
 A lovelocke, which being of the longest size
 Doth the lewd wearer quite effeminize. 972
 Nay some with fucus will besmear their face,
 It ads to their complexion better grace.
 I knowe a snowt-faire, selfe-conceited asse,
 Which is still prying in a looking glasse 976
 To see his fooles face, washt with ly o'th' chamber,
 And set his beard, perfumde with greece of amber,
 Or kembe his civet lockes, soe far in love
 With his owne beauty, that I fear he'll proove 980
 Sicke with conceit; for the which maladie
 I can prescribe no better remedy
 Then wish the glasse, wherin he views his face,
 A river, him to take Narcissus place, 984
 So the next time he came on 's face to looke
 He should be drenchèd in the liquil brooke.
 But leaving him a courting in the glasse
 His owne vaine shadowe, I this coxcome passe. 988
 Others there be which, selfe-conceited wise,
 Take a great pride in their owne vaine surmise,
 That all men think them soe; these take delight
 To hear themselves speak; if they can recite 992
 A thing scarce worth the hearing, they will prate
 Till they tire all men with their idle chatt.
 Others, ambitions like fond Phaeton,
 Aspire to guide the chariot of the sunne, 996
 Aiming at honours far above their place,
 Till by their pride they worke their owne disgrace.

¹ Margin worn away: may have been *faire*.

- Presumptuous pride in others doth remaine,
And these high Ioves almighty power disdaine, 1000
And (like those giants) fight against the gods,
Till, Pharoah like, they scourgèd are with rods
Of dire affliction, & their hardned hearts
Vnto their guilty soule dispaire impartes. 1004
But I too much insist in generall :—
Pride in particular must be dealt withall.
He that desires to breake a bunch of wandes,
Must not take all at once into his handes, 1008
But singlie, one by one ; and if he trie,
He may then break them with facility.
Reader, doe thou the application make,
For I to other matters me betake. 1012
- Proud Romish prelat, triple crownèd Pope,
Which vauntst of Peters heavenly keis, that ope
The dore that leads vnto celestiall blisse ;
Which makst great princees stoope thy foote to kisse,
Emperours vpon thy stirrop to attend, 1017
When as thou wilt thy stately horse aseend ;
Damd Antichrist, proud Lucifer's first sonne,
Ambitious beast, great whore of Babilon ! 1020
Thou false vsurper of Gods regal throne,
How darst assume his honour, which, alone
Monarch of heaven & earth, disdaine[s] to see
Corrivals in his sacred Emperie ? 1024
How darst thou take vpon thee such authority
Whieh doth belong to Gods high majesty,
To forgive sinnes, to award heaven & hell
At thine owne pleasure ? Wher didst learne to swell
With such ambition ? Thinkst thou Peeters chaire
Can sheild thee from Gods wrath ? Can once impaire
And lessen thy deservèd punishment ?
Can free thee from eternall detriment ? 1032
Thinkst thou that he presumption can abide,
Whieh did not spare his angels for their pride ?
- and are punished
for their pre-
sumption.
- I have dealt long
enough with
generalities, I
come now to
particulars.
- The Pope makes
princes kiss his
feet, and emperors
hold his stirrup,
as Frederick
Barbarossa did
that of Alexander
III. [*Coryate's
Crudities*, p. 201,
ed. 1611.]
- He is a false
usurper of God's
honour.
- Peter's chair can
not shield him
from God's
anger.

No. Thou shalt finde that he will vengeance take,
Sending thee headlong to the Stygian lake. 1036

[leaf 14]
Madam Poppaea
is so stately that
she can neither
sit nor walk
alone.

Maddam Poppaea is see stately growne
That she can neither sit nor walke alone ;
Store of attendants still must wait vpon her,
And doe obsequious homage to her honour. 1010

Cloth of Arras
must be her
carpet, her horse
must be shod
with gold.

The ground she thinkes vnworthy is to bear
Her precious body ; when she doth vprear
Her selfe vpon her feet, there must be spread
Rich clothes of Arras wher she goes to tread. 1044

She bathes in
goats' milk.

If she doe ride, the horse that must upholde
So rare a burden must be shod with golde.
When she intends to wash her selfe she hath
Of goats pure milck a sweet preparèd bath. 1048

How can the
Fates permit her
to go on un-
punished ?

Musick beyond the musick of the spheares
Must still attend vpon her itching¹ eares.
Her food must be Ambrosian delicates,
Dissolvèd pearle her drink. Impartiall fates ! 1052

The Almighty,
who slew Herod
for his pride, will
punish her.

How can ye suffer this laseivious quean
Thus swell in pride, thus swim in pleasures streme,
And holde your thunder fast ? Proud, stately dame,
Which more respectst thy body then thy fame, 1056

Lucius spends
his all to maintain
his harlot in
luxury.

Or thy soules health, know that all working Power
Which did confound (by wormes that did devour
His cursed body) Herods lofty pride,
Will, when thou thinkst thou art most diefied, 1060
Sevearly punnish with confusion,
To thy soules horrour, this presumption.

Lucius spends his substance & his store,
To keep in gallant fashion his proud whore, ~ 1064
Yet al's to little to maintaine her pride ;
She must be coateht, forsooth, & bravely ride.
Lackies before her charriot must run,
And she in spangled gold, clothd like the sunne, 1068
Dazels the eyes of men, or she complaines

¹ MS. 'itching.'

He loves her not, & such a man maintaines
 His love in better fashion ! Then his land
 Must flie, for soe his mistris doth command,
 To bolster vp her pride. O foolish sot,
 Thus to procure thy reputations blot,
 Thy states vndooing, & thy soules perdition
 For on[e] soe base & of soe vile condition !

His lands go to
minister to her
pride.
1072

1076

Drnsus, that fashion-imitating ape,
 Delights to follow each fantastique shape ;
 Every new habit of hell-hac[t]hed sinne,
 Though it vndoe him, he'll be clothèd in ;
 And prodigally vpon every toy
 Lash out his substance ; 'tis his only ioy
 To see himselfe not differing in a hair
 From the true stamp of a brave Cavaleer.

1080

Drusus imitates
the fashions like
an ape, and will
dress like
cavalier.

1084

Vain Epainmuntus, selfe-admiring gull,
 Doth speake orations, write whole volumes full
 Of his owne praises. Silly, simple sotte,
 Hast thou that auncient, true saide sawe forgot,
 That "a mans praise in his owne mouth doth stinke" ?

[leaf 14, back]
Another writes
volumes of his
own praises,

1088

Or dost (foole if thou dost) absurdly think
 This age such shallow pated men affords,

That will give credit to thy boasting wordes ?

1092

Because in gay apparell thou art drest
 Some puppet-like thou dost advannee thy crest,

and because he is
well-dressed is
bursting with
pride.

And swell in big lookes like some turkie cocke,

Ready to burst with pride, & even to choake

1096

With selfe-coneeit of thy perfection,

Which is iust nowe, though the infection

Of thy high leveld thoughts lets thee not see

The ougly face of thy deformity.

1100

Thou which thinkst Adon, that same lovely boy,

He thinks Adonis
a Negro compared
to himself,

Dame Natures dareling, Cithereas joy,

A tannie Negro, or Barbarian Moore,

Compared to thy selfe, & dost adore

1104

Even thine owne beauty like some demigod,

and fancies his
good looks ravish
the eyes of all
who see him,

and that one
kiss from him
would be endless
bliss.

But he is only
like a bladder
puft up with
vanity.

Another is proud
of empty honours,

[leaf 15]
and forgets that
he might have
been as low as
those whom he
despises.

Honour is a
flower, a vapour,
and is soon
blown away.

Whieh (for on purpose thou dost goe abroad
To shew thy selfe), thou vainely dost surmise
Doth even ravish the beholders eyes. 1108
Noe wench that sees thee, but straight fals in love
With thy rare feature, & doth wish to prove
The tast of thy Ambrosian lip ; one kisse
From thy mirre-breathing mouth were endless blisse ;
But gavst thou other joyes (which in thee lies) 1113
They would be thought 'bove joyes of paradise.
Thou bladder full puft vp with vanity,
Whom with my pen I prick, that ther migh[t] flie 1116
Out into open aire all windy pride,
All self-conceit ; then being repuriside,
Before the purchase of all earthly pelfe
Learn Solons saying, " Mortall, know thy selfe." 1120
Neotimus, why art thou growne so proud,
Instead of Iuno to embrace a cloud
I' nothing worth ? These honours heapd vpon thee
Are but as shadowes, & will soone flie from thee. 1124
Ther is an everlasting dignity
Of greater worth and more insignity,
To be sought out, whieh thou shalt ne're attaine,
If pride in thy aspiring thoughts doe reigne. 1128
Contemne not them because thy selfe art high,
Who, if the heavens had pleased, might equally
Have rankd with thee, yet now are low in state ;
All men are not predestind to on[e] fate. 1132
Become more humble, & cast downe thy looke,
Least prides bait snare thee on the devils hooke,
And having caught thee, hale thee downe to hell,
With fiends in everlasting paines to dwell. 1136
For why shouldst thou be proud 'cause thou art high
In titles of renownèd dignity ?
Honour 's a flower that will soon decay ;
Honour 's a vapour, quickly blowne away ; 1140
And 'tis a saying held for true of all,

"A sudden rising hath a sudden fall."

Philarchus (which in his ambitious minde
Devoures whole kingdomes) doth smale comfort finde
In his olde vneckles new-framde married¹ life, 1145

Philarehus is annoyed because his old uncle is married and has a son,

But lesse in the male issue of his wife.

The bastard brat (for soe he calles his cozen)

Defrauds his expectation of a dozen 1148

Of goodly lordships, which (his hopes were faire)
Should come to him, as the next lawfull heire.

But now this boy, which stands as a crosse-barre
Twixt him & home, doth all his fortunes marre. 1152

But long he shall not soe, if figs of Spaine,
Or pils of Italy² their force retaine;

who, if he lives, will defraud him of the property he expected.

If ther be meanes that his pretence will furder,

If ther be hands that dare enaet a murder, 1156

Hee'l send his soule (wher himselfe ne're shall come)

To Abrahams bosome (mans long lookd for home).

Nor shall his aged vneckle 'scape this net,

Least if he live he doe more sonnes beget; 1160

Least he more issue by this marriage have,

The child and his father must be got rid of, and so must the wife.

He shalbe wedded shortly to his grave.

But then his vneckles wife surviues, purchanee

Left quicke with childe; & then he may goe dance 1164

For a new living; no, he likes not that,

She shall be soone pact after too, that 's flat;

Besides, her ioynture, in his heart engravde

With duble greatnessse, by her death is savde. 1168

Ambitious slave! wilt make a crimsen flood

Of thy neare dearest kinsmens vitall blood,

He will bathe his hands in his kinsmen's blood

To wash thy murdrous handes? Think not at all

Vpon a deed so much vnnaturall! 1172

Shall hope of some vain titles move thy minde,

To doe an act perpetually combinde

With horrour of a guilty conscience

[leaf 15, back]

¹ This word seems to have been originally written *marriag*.

² Referring to the practice of secret poisoning.

to gain a little
land.

Their blood will
cry to heaven for
vengeance.

Thus Lucifer
strives to increase
the inhabitants of
hell.

When it is too
late men will see
their error.

- (A most deservèd & due recompence) 1176
 Wilt thou for purchase of a litle land,
 With innocent blood distaine thy guilty hand ?
 Desist ; for murder 's an iniquity
 That for iust vengeance vnto heaven doth erie. 1180
 And darst thou then insist in thy invention ?
 Is there noe hope to alter thine intention ?
 No ! Thou art flesht in sinne, & dost despise
 My Christian counsell ; Satan blinde[s] thine eyes. 1184
 Goe forward then in this lewd preparation,
 But know thou headlong runst vnto damnation.
 Thus Lucifer, which through ambition fell,
 Strives dayly to bring company to hell 1188
 Of each degree & sex, from every nation.
 Mortals, become more wise ; make preparation
 Of armes defensiu to resist this devill
 Which would procure your everlasting evill. 1192
 But you, whose vnrelenting heartes persist
 In fearfull pride, will then cry, "had I wist,"
 Yet all too late, when each his sinne shall rue ;
 You having your iust meed, & hell his due.
 Thoug[h] God awhile his punnishment delay,
 A thing defer'd 's not taken quite away.
 But now enough of Luciferian pride,
 Ther's other vices in the world beside. 1196
 1200



Sat[ira] 4.

[AGAINST AVARICE, BRIBERY, APOSTASY.]

ARGUMENTUM.

Effodiuntur opes ex imo viscere terræ,
Quæ fuit miseri causa, cibusque mali.
Omnia sunt auro nostræ vænalia Romæ,
Ius, pudor, & probitas, favor & ipse deus.

Insatiate Avarice then first began To raigne in the depravèd minde of man After his fall ; & then his mother Earth, That gave first being to his bodies birth,	1204
Vngracious childe, he did begin to wound, And rend the bowels of the hamelesse ground ; For precious metals & rare minerals ¹ ies	
Her veines, her sinnewes, & her arteries.	1208
Among these, Golde, Dame Tellus glittering sunne, Was with his sister Sylver, earth[s] bright moone, Digid from the center of rich Aurimont,	
Sol & his sister Phebe to confront.	1212
But for that silver golde in price doth follow, Because from him, as Cynthia from Apollo,	
She takes her light, & other mettals all	
Are but his vassaile starres ; they well may fall	1216

Avarice soon
took possessiō
of man's min l,

and induced him
to search the
earth for
treasures,

for gold and
silver and rare
minerals,

[leaf 16]

¹ The final *s* is ‘smudged,’ and the Author’s comma is after *ies*—thus : *minerals ies*, . The sense is not very clear, but it seems to mean, Avarice, for precious metals and minerals, eyes (i. e. searches) her veins, &c.

- Vnder his title, therfore I le expresse
Others in him, the great includes the lesse.
He that first searched the teeming earth for golde,
Now as a demigod perhaps enrolde 1220
In Fames eternal booke, was the chief cause
Of wronging right & abrogating lawes.
For sinez these mines bewif[t]chd the mindes of men,
What mischiefs haue ensude my worthlesse pen 1224
Cannot delineat, but we all can tell
The number infinitly doth excell ;
Omitting former ages & strange climes,
The vices of our nation in these times, 1228
So far excede in quality & number,
That to recite them would whole volumes cumber.
- Justice, opprest by golden bribery,
Hath left the earth-stage of mortality 1232
And fled to heaven for succour & defence,
Wher she doth keep eternall residence ;
And now our lawes for Mammons cursed golde
Like as at open mart are bought & solde. 1236
Our lawyers, like Demosthenes, are mute,
And will not speak, though in a rightfull sute,
Vnlesse a golden kei vnlocke their tongue ;
Then how thei'l sweat, be it for right or wrong, 1240
And get their cause too, or it shall goe hard,
When the poore client, of his right debard,
Cursing the law, first for mans good ordainde,
Grieves at his losse, which ne're can be regaine. 1244
Let some damnd villaine of all grace bereft
Commit a murder, sacrilege, or theft,
And if he can procure but store of pence
Our iustice then will wth the law dispence. 1248
And grant the hell-hound life, when, for lesse cause,
Poore men abide the rigor of the lawes.
Let lustfull Iove, that virgins would defloure,
In Danaes lap rain but a golden shower, 1252

He who first
sought gold was
the cause of
'wronging right.'

The mischiefs
which have
ensued are
numberless.

Justice, oppressed
by Bribery, has
left the earth.

Lawyers plead no
man's cause
unpaid.

Murder, sacrilege,
theft, lust, are all
purged by money.

- Her chastety will soone be washt away,
And she be ready for his amarous play.
Let some rich eufte, Thersites-like in shape,
Of far worse qualeties then an olde ape, 1256
Which hath nought in him that may speake him man,
But a good purse ; although he scarcely can
Speake without slavering, goe without a crutch,
Be rivall to a man that is not such 1260
In wealth, though far above him in deserts,
As good discent, rare features, vertuous partes ;
Yet for all this, I ten to one will lay,
The richer man carries the wench away. 1264
- Honours & offices, which in times of olde
Were given for deserts, are bought for golde.
Sir Iohn Lacklattin, one that ne're did passe
In any place, but for an ignorant asse, 1268
If he can grease his patron in the fist,
Shall for his gold be richly benefide ;
When he that better doth deserve the place,
If poore, shall be repulsèd with disgrace. 1272
Lode but a silly asse with store of golde
And he will enter in the strongest holde.
Let a foole passe by in a golden coate,
He shalbe reckond for a man of note 1276
By those that know him not, when on[e] that's wise,
Poore in arraie, seemes abiect in their eyes.
- Tradesmen make no account for golden gaine
To sell their soules vnto eternall paine ; 1280
Daily each one, in vttering of his wares,
Cosens his chapmen & himselfe forswearcs.
The vserer hords golde vp in his chest,
Making an idole of it. To be blest 1284
Is to get store of golde, the wre[t]ch doth thinke ;
When the fruition scarceely lets him winke,
For sleep he cannot, till i' th' end his pelfe
Shipwracks his soule vpon hels rocky shelfe. 1288
- An old wretch
who can't speak
without slavering
- [leaf 16, back]
will gain a wife
where a poor man
of good parts
will fail.
- Honours and
offices are
bestowed upon
the ignorant
because they can
pay.
- Tradesmen cheat,
and cozen and
forswear
themselves.
- The usurer hoards
up gold
- and shipwrecks
his soul.

Some, Judas like,
sell Jesus for
gold.

Many for golde have turnd (like Iulian)
Apostates to true religion,

And have, with wicked Indas, Iesus solde
For the vaine purchase of a litle golde.

1292

Thus doth the devill, full of slie deceits,
Fish for the soules of men with golden baites ;
And to increase his kinglome, doth assay
By this temptation to *pervert our way.*

1296

The Lacedæmonians banished
gold from their
commonwealth.

Well did the Lacedæmons banish golde
Out of their common wealth ; well did they holde
Community of all things necessary ;

For by this meanes they were not accessary
Vnto the many kindes of wickednes,
Which the vnsatiable greedinesse
Of golde in this *our iron age* begets ;

1300

He who gains
most is best off,
for the world
may be led in a
golden string.

Which to entrap, so many kinde of nets,
So many damnèd plots are dayly laide ;
He that gets moste thinks himselfe best apaide,
And well he may, for in a golden string
A man may lead the world to any thing.
What in these days may not a man command,
That seekes to purchase wth a golden hand ?

1308

[leaf 17]

Fortunate Fatuo was late dubd a knight,
Not for his wit, or for his martiall fight ;
For wit ne're blest him, valour never knewe him ;
What may the cause be then that only drew him
To this preferment ? Faith, his store of wealth,

1312

One is dubbed a
knight because
by stealth he can
buy the honour.

For honours now ar[e] purchasèd by stealth
Of vndermining bribes. Canst thou disburse
Good store of coine from a well lined purse ?
Thou shalt not want authority to grace thee,

1316

And in an office of repute to place thee,
Be thy life ne're so vilde. O evill times,
And ill conditioned men, that act such crimes,
Which great meanes then good meaning better deeme,
And more of goods then goodness doe esteeme !

1320

Men now esteem
great means
more than greatness,
and goods
more than
goodness.

1324

But bootelesse I exclaine on this same age,
 This vnrelenting age, whose furious rage
 Will not be mollified as it hath been,
 But is now hardned in vngodly sinne.

1328

Though the world may be none the better,
 I'll expose all its villanies.

Yet, though the world nothing the better grow,
 I'le rip vp all the villanies I know.

Flavia, because her meanes are somewhat scant,
 Doth sell her body to relieve her want, 1332
 Yet scornes to be reputed as a quean,
 Though with moste nations she have been vnclean.
 English, Scots, Dutch, French, Spannish, yea, black
 Moor[es].¹

If they bring store of gold, her open dores
 Conveigh to private lust; bee't day or night,
 Golde vshers them to sensuall delight.

1336 no matter of what nation they may be.

Thus often fighting vnder Cupids banner
 Perhaps she's sometimes taken in the manner, 1340

And being brought before authority,
 Which should correct her hell-bread villany,
 If golde speake for her in the present tense,

The officer deputed for th' offence 1344
 Will winck at smale faultes & remit correction.

If she's brought before the magistrate the prosecutor can be bribed.

This foolish, knavish pittie's an infection
 Spread through our land, & hurtes our common wealth—
 Justice restore her to her former health! 1348

For true's the saying (magistrates, beware!)
 "He harmes the good that doth the evill spare."

Midas is patron to a goodly living,
 And Stolido, that dunce, hath now been driving 1352
 A price for it. What, benefices sold?

Benefices are bought and sold:

This was not wont to be in times of olde,
 But Simonie is now soe common growne,
 That 'tis account noe sinne, if kept vnknowne. 1356
 Or² otherwise, lawes danger to prevent,
 The patron with the parson will indent

[leaf 17, back]
 Simony is so common that men don't care to hide it.

¹ MS. worn away.

² MS. Or^r.

It is very wrong
to deceive the
Church and
dissemble with
God.

Men who do so
should remember
the fate of
Ananias

The man who
is ignorant of the
law is made a
Justice of the
Peace,

and expects to be
sheriff and M. P.
He'll bribe the
lot to gain his
end.

- That he shall have the living in this wise,
Suffering him yearly to reserve his tithes ; 1360
When the whole parish knowes the better part
Of all the living, those his tithes imparte.
- Thou wicked imp, thus to abuse the C[h]urch,
And with such sacrilegious handes to lurch 1364
Gods sacred duties, which he doth afford
To the dispensers of his holy word !
How dar'st thou with all-seeing Iove dissemble ?
Me thinkes thou shouldst with great amazment tremble
At that most fearfull yet just punishment 1369
Powrd downe one Ananias, whose intent,
Like thine, was in most damnd hypocrisie
To mocke God with a shew of charity. 1372
But for this sinne he & his cursed wife
Suddenly fell downe dead & lost his life.
Take heed the like plague fall not on thy head,
If thou persist, high Iove can strike thee dead ; 1376
Though he awhile forbear to shew his ire,
His mercy keeps back what thy sinnes require.
- Signior Necessity, that hath no law,
Scarce ever read his Littleton,¹ a daw 1380
To a solliciter, is now become
Justice of peace & coram ; takes his roome
'Mongst grave & learned Judges ; is still cald
Right worshipfull, his wit & pate both bald. 1384
And yet the foole expects th' ensuing year
To be elect high sherif of all the sheire.
I, & he hath great hopes, for the whole tribe
Of voices that elect the sherif hee 'l bribe ; 1388
And after that he hopes to get consent
By this meanes to be knight o' th' parliament.
Base minded peasants, which for some few pence
Give to [a] foole such place of eminence ! 1392
Ignoble Crassus did in litle time

¹ Littleton died in 1481.

Vnto the top of honours mountaine clime ;

If you aske how he rose, let this suffice,

His wealth was great, & therfore needs must rise. 1396

Ruffino, that same roring boy of fame,

Men whose wealth
is great must
rise.

By braules & wenches is diseasde & lame ;

Yet hath some store of crownes left in his purse,

Which he with all his heart would fain disburse, 1400

And those that healpt him benefactours call,

Even admission
to the hospital is
to be gained by
money.

To get a place in the new hospitall.

[leaf 18]

Fear not Ruffino, for it is decreed

Those that have meanes to give shall only speed. 1404

Loth am I to rip vp my nurces shame,

Or to accuse for this those schooles of fame,

The Academies : yet for reformation

The Universities
are not free from
blame.

Of this abuse, I must reprove the fashion

1408

Of divers seniors, which for private gaine

Permit some ignorant asse, some dunce, attaine

A dunce may
buy a fellowship.

A schollers or a fellowes place among 'em.

Some think perhaps of malice I doe wrong 'em, 1412

But the poore students know it to be true,

Which wanting meanes, as often want their due.

Art was not thus rejected heertofore,

But plenty now hath made a scholler poore. 1416

Learning was wont to be the highest staire,

Learning used to
be the ladder to
preferment,

Vpon whose top was fixd preferments chaire ;

In which the best deserver was instald,

The worthiest man to highest honour cald. 1420

But now the world 's altered, changed is the molde,

And learnings step is turnd to massie golde.

but now the
ladder is made of
gold.

To get preferment who doth now intend,

He by a golden ladder must ascend. 1424

Thus cursed golde doth bear soe great a sway

That nurseries of learning doe decay ;

For not the meanes of taking our degrees

Are quite exempt from bribes ; for duble fees

A dunee may turne a Doctour, & in state

1428 For double fees a
dunee may be a
doctor and walk
in scarlet.

- Walke in his scarlet ! O, vnhappy fate !
 When paltry pelfe doth worthlesse ignorance
 Vnto the top of learnings mount advaunce. 1432
- If a cook wants to
 dress meat in
 Lent,
 and can bribe the
 overseer,
 he is sure to
 escape all trouble.
 A ruffian com-
 mitted a murder
 and was appre-
 hended for it.
 [leaf 18, back]
- The Judge was
 bribed, and
 instead of
 condemning,
 acquitted him
 because '40
 angels' attested
 his innocence.
- Cœus, that faine would thrive, hath a[n] intent,
 To curry favour, to dresse meat in Lent—
 How is 't to be obtainde ? hast store of golde ?
 And canst thou spare a litle ? then be bolde, 1436
 Persue thy project, & I 'le vndertake
 The overseers will a licence make,
 By which is granted leav to dresse for th' sickle,—
 Vnder the colour of which pretty tricke 1440
 Thou mayst make sale of it to whom thou list.
 Sayth master mony-taker, greasd i' th' fist,
 " And if tho[u] comst in danger, for a noble
 I 'le stand thy friend, & healp thee out of trouble." 1444
 But these are petty crimes which now I cote,
 This vicious age acts sinnes of greater note,
 And them by greater persons, in which sence
 Th' offenders greatnessse aggravates th' offence. 1448
- Taurus, that ruffen, in his drunken fit
 An execrable murder did committe,
 For the which fact he straight was apprehended,
 And should, had right tooke place, have been con-
 demned. 1452
- But marke th' event ; his mony stood his friend,
 And say'd the caitife from a shamefull end.
 For having the chief judge sollicited
 With bribes, from justice him he quite misled ; 1456
 Who when he should pronounce¹ his condemnation,
 Instead therof gave him his approbation,
 Vowing there was good reason him to clear,
 'Cause 40 angels did to him appear, 1460
 Which spake him guiltlesse. O,² rare vision,
 And admirable golden apparition,

¹ MS. *of pronounce*, with *h*, and a partially-formed *a* crossed out, between the two words. ² MS. *o*.

That had the power to make good such evill,
And turne a demigod into a devill !

1464

Turnus his enemy would faine supplant,
Yet how to doe it iustly, cause doth want.

If a man wants
to supplant his
enemy

His Maehiavillian¹ pate doth then devise
To overthrow him by meer forgeries ;

1468

Then saith he is a traiter to his² prince,
And that he can of treason him convinee.

Divers seditious wordes are then invented,
For which he is before the judge convented ;

1472

he accuses him
of treason and
bribes his

But there wants witnesse to confirme this lie,—

Tut, they are easily found ; his neighbours by
Are knights o' th' post,³ and for a litle coine

Will swear what ever he doth them enjo[i]ne.

1476

neighbours
to give witness
against him.

Thus armde, he brings to passe his damnèd will,

And like a villian guiltlesse blood doth spill.

But he & 's knights o' th' post will post to hell,
That thus their soules vnto damnation sell.

1480

Codrus to his poore cottage had some land,
With which, & with the labour of his hand,

The poor man
with six children
and a sickly
wife owns a
cottage and a bit
of land;

Six little children & his sickly wife
He did maintaine in such estate of life

1484

As his best meanes could yeild, sufficient
Because they therewithall did live content.

But now Antilegon, his neighbour by,

but his rich
neighbour
wants it for a
garden.

Because the ground did lye commodiously
For his owne vse to make a garden plot,

1488

Hath eneroacht all & sure possession got,
Which he maintaines by force. Poor Codrus is

Constraind to sue *sub formâ pauperis*,

1492

(As wanting friends & mony) to regaine

What is his owne. T' other doth entertaine

The best of counsell, & his golde 'gainst lawes

With the best of
counsel and gold
he gains his end,

O're throwes the poor man in his rightfull cause ;

1496

¹ Machiavelli died 1527.

² to his repeated in MS.

³ Professional perjurors, &c.

and the poor man
is undone. Who with his family are quite vndone,
Through this vnjust & damnd oppression.

[leaf 19]

If God punishes
those who have
no compassion
upon the poor,

He will most
severely punish
those who oppress
them,

especially unjust
judges.

All lawyers are
not guilty of this
sin,

and I wish all
prosperity to the
impartial.

Thus Justice eyes clode vp in golden sleep,
The ravenous woolfe eats vp the harmlesse sheep. 1500
Thou wicked Ahab, which hast got possession
By such iniurious transgression,
Think that if God inflict damnation
On them that doe not take compassion 1504
Of their poore bretheren, & their wants relieve,
What will he doe to thee, which seekst to grieve
With an oppressours hand the innocent !
Being not only not to give content, 1508
But even to take away by cursed wrong
All that in right doth to the poore belong ?
Vnlesse thou doe due restitution make,
And to a better life thy selfe betake ; 1512
Vnlesse repentance purchase grace from Iove
And his iust iudgements from thee quite remooue,
Surely the Lord (which doth such sinne detest)
With horrid tormentes will thy soule invest. 1516
And you, which should true equity dispense,
Yet bear a gold-corrupted conscience,
Looke for some plague vpon your heades to light,
That suffer rich wrong to oppresse poore right. 1520
All lawyers I cannot hecrof accuse,
For some there are that doe a conscience vse
In their profession. This our land containes
Some in whose heart devine Astraea raignes. 1524
To these, whose vertue keeps our land in peace,
I wish all good, all happines encrease.
Go forward then, and with impartiall handes
Hold Justice ballance in faire Albians landes. 1528
Olde greedy minded Pandarus hath a paire
Of daughters whom the world reputeth faire,
And faire indeed they are to outward eyes,
Which not discerne inward deformities ; 1532

These, for the purchase of a litle golde, By the olde miser vnto lust are solde. This slave will even vsher his disgrace, Bringing his daughters vnto any place Which is appointed to commerce with sinne, And himselfe keep the dore, whilst that within The shamlesse strumpetes are with lust defilde, Having the gallants of their golde beguilde.	1536	Pandarus sells his two daughters for gold,
		and keeps the door while their gallants are within.
	1540	
		[leaf 19, back] In the end his children will curse him.
	1544	
Impious villaine ! to defame the fruit Of thine owne loynes, & basely prostitute Thy childrens body to such luxurie, Whom with paternall care & industrie Thou shouldst traine vp in vertuous education, For want whereof theire horrid imprecation Will light vpon thy soule, &, which is worse, Gods fearfull plaunges ¹ second thy childrens curse.	1548	
Me thinkes the hellish & mad lunacy ² Of them that doe commit apostacie For gold, might well a Christian heart affright Only to hear another but recite So damnd a sinne ; yet every day their fall In these relapses diabolicall	1552	Those who apostatize for gold are many.
Many, too many,—Christians shall I name them ? Ah, noe ! their actions otherwise defame them.	1556	Shall I call them Christians ?
Some have tur[n]d Turkes for gaine, yet live despide After they once have been but circumcisde. Base slaves, which Dagon 'bove the Arcke doe set, And for true Christ adore false Mahomet.	1560	
But Mahomet, as Dagon did, shall fall, And all those wicked priests that worship Baal. Others, that would to high preferment come, Leave vs, & flie vnto the Sea of Rome.	1564	Some join the Church of Rome,
But how dost prosper with them being there ?		

¹ This word twice written: *plages*; the letter over the *a* is uncertain. This is crossed through and *plauges* written, but here the first *u* is blurred. ² MS. lunary. See Glossary.

- Contemptibly they live, & full of feare.
 anl are employed
to murder
princes. Is ther some damned enterprise in hand,
To murder princees, ruinate a land ? 1568
- These be the men that must be actours in it,
Who ever were the author to beginne it.
If they refuse, 'tis death ; if they proceed
Death & damnation waites vpon their deed. 1572
- Thus chaind in wre[t]ched servitude, doth live
A runagate, & English fugitive ;
And yet like fooles, they doe submit their necke
Vnto the slavish yoke & proudest cheeke 1576
- Of Romes insulting tyrant, vpon hope
That their demerits will win larger scope ;
Many which theither dayly flocke apace
To worke their owne confusion & disgrace 1580
- Witnesse their fearfull endes & wre[t]ched lives :
“ But goe they must because the devill drives.”
- Carrier of late would have made his career
(Thinking perhaps to be esteemèd dear 1584
Of th' antichristian prelate) to the citty
Of seven hilld Rome, “ O, &,” say some, “ 'twas pitty
That his (how e're they grant it lewd) intent
Met not a look't for prosperous event. 1588
- For he, because his learning¹ was not small,
Might in short time have been a Cardinall.”
What the successe had prov'd I dare not say,
For he was cut of from his wished prey ; 1592
- High Iove incensd that thus he should backslide
Stroke him, & in a neighbour land he died.
Some think he was not Apostolicall,
But alwaies in his heart papistical ; 1596
- Certaine it is, how e're they can excuse him,
The devill in this act did but abuse him.
And were he not apostate in his flight,
In his stay heer he was an hypocrite. 1600

had succeeded in
reaching Rome,
he might have
become a
Cardinal.

[leaf 20]

He was either an
apostate or a
hypocrite.

¹ MS. *learning.*

Pistor was fallen into great poverty,
How come he to grow rich thus sodenly ?
For¹ he of late hath matchd his daughter well
Vnto a gentleman, as I hear tell,

1604

Of faire demeanes, & great extent of ground,
And made her portion worth five thousand pound.
Why, once within these five year (as was thought)
Ten poundes would all *the* wealth he had have bought,
And now he 's in his thousandes ! This quick change,
This sodaine metamorphosis is strange.

Belike he hath found out some mine of golde,
Or else *the* Fairies bring him heapes vntolde 1612
Because he sweeps his house cleane, sets a light,
Faire water in a basen, every night,
And other pretty toyes, to doe them pleasure ;
Or else some spirit shewes him hidden treasure. 1616

Perhaps the
Fairies bring
him gold, perhaps
a spirit.

O now you hitt it, 'twas indeed a spirit,
To whom, for certaine tearme of yeares t' inherit
His ease and pleasure with abundant wealth,
He hath made sale of his soules dearest health. 1620
And in a deed engrost, signd wth his blood,
Sould soule & body wth all hope of good
In heavenly ioyes to come, vnto the devill.

He has signed a
contract with the
devil.

O horrid act ! O execrable evill ! 1624
Another Faustus, haplesse, hopelesse man,
What wilt thou doe, when as that litle sand
Of thy soone emptied houreglasse, is spent ?
When horrour of thy conscience keeps repent 1628
From thy black spotted soule ? O (but in vaine)
Thou wilt then wish (& think it ease, not paine)
"That I had that estate of grace I sold

What will he do
in the end ?

[For the] fruition of a litle golde. 1632
Thoug[h] I liv'de ne're soe miserablie poore,
And like an abject begd at every doore
Millions of yeares, I could be well content

He will be
willing to be a
beggar if he can

¹ Originally *Why* : *For* written over.

thereby escape hell.	To 'scape the everlasting punnishment Of hells infernall lake, & purchase heaven, Of which for ever I am now bereaven." Then wilt thou curse thy selfe, thy wretched fate, The wombe that bare thee, him that thee begat ;	1636 1640
He will curse all men, but in vain.	Wish thou hadst been a beast, a sencelesse stone, To 'scape that horrour of confusion. But wishes, vowes, & horrid execration Cannot preserve thee from damnation.	1644

So every honour
is bought and
sold : let buyers
and sellers
beware.
Thus each thing of esteem is bought and solde
For mindes-corrupting, soules-confounding golde.
Sellers take heed, & byers have a care,
This is no common ordinary ware ! 1648
Looke to 't betimes, lest you to late repent
The poore mans curse, earths plague, hells punnishment !



Sat[ira] 5.

[AGAINST GLUTTONY, DRUNKENNESS, AND TOBACCO.]

ARGUMENTUM.

Nobiscum in terris Epicuri vivitur instar
 Delitij: ventri mille placere modi,
 Turpior ebrietas animam cum corpore foedat,
 Et demum ad Stygias dicit vtrumque domos.

From thirst of wealth & golden villany
 I now am come to brutish gluttonie,
 Of which my Muse doth almost loath to treat,
 It is soe base a crime, yet growne soe great

1654

I now come to
brutish gluttony,
which is very
common,

In customary action, that 'tis deemd
 If sinne, a smale one, not to be esteemd.
 This vice doth not alone it selfe extend
 T' excesse in meat, but eke doth comprehend
 That base vnmanly sinne of drunkennesse,

1658

and drunkenness,
which defiles
body and soul.

Whose worse then worst of brutish beastliness
 Defiles both soule & body, & doth bring
 Both of them to eternall ruining.

1662

This age of men to *that* excesse is growne
 That was I think in Sodome never knowne,
 Although it were *that* capitall offence,
 Which iustly did all-seeing Jove incense
 Them & their citty vtterly to quell
 With fire which from heavens architecture fell.

1666

The present age
is worse than
Sodom ever was.

- How can we wretches in this sinfull time
 Expect lesse vengeance for as damnd a crime? 1670
 For to speake first of our excesse in meat,
 Though man should eat to live, not live to eate,
 Many there are which only vse their care
 In dainty banqueting and delitious fare. 1674
- Many care only
 for what they
 shall eat.
- What beast doth breed in our Britannicke soile
 That doth delight the tast, but we doe toile
 To take & kill? What bird doth cut the aire
 With her swift wing, but that we doe repaire 1678
 Therwith our tables? We doe fish all seas
 To catch the rarest dish, therby to please
 Our dainty palates: & yet fish, bests, birdes,
 Which in abundance this our land affordes, 1682
 Are not sufficient; we must have more eates
 From other nations at excessive rates
 To furnish out our table, which (like swine
 That eat the fruit, but ne're cast vp their eyen 1686
 To the faire tree) we dayly doe devour
 Without thanksgiving to that heavenly power,
 Whose gracious goodnesse doth such blessinges give,
 And suffers vs so peaceably to live 1690
 In such a land of plenty that doth flow
 With milke & hony, which we doe bestow
 To pamper our selves & please our sence
 Like Epicures; as if alone from thence 1694
 We had our being, & vnto that end,
 The cause of our creation, did intend.
 Thus are the guistes,¹ wherwith God man doth blesse,
 Abusd'e by vaine & riotus excesse. 1698
 Like the rich gluttons in the Gospell are
 The feastes we make, from which we doe debarre
 The poorer sort of men. Well may they lie
 Before our dores, & crave our charity; 1702
 But with poore Lazarus they shall obtaine

[leaf 21]
 We pamper
 ourselves, and
 live like epicures,

without regarding
 the poor who
 crave charity at
 our doors.

¹ MS. guistes.

- Cold comfort, & small relieve to sustaine
 Their hunger-starvèd bodies, while within
 The richer sort doe stand vp to the chin 1706 The rich over-feed themselves,
 In delicates, & euen with excesse,
 Are like to surfeit ; while the wantonnesse
 Of their insatiat appetite, that feeds
 On such plurality of viands, breeds 1710
 Offensive humors. This I thinke the cause
 Which our rich men to such diseases drawes,
 Wherwith we dayly see they are tormented,
 When if with moderate fare they were contented 1714
 They might both keep their bodies in good health,
 And save the residue of all their wealth
 To feed the hungry soule, the naked cherrish,
 Which wanting succour still one heaps doe perish. 1718
- But now let me discourse of drunkennes,
 Which is a part of gluttony, whose excesse
 Is likewise of the belly, & is made
 Even a common ordinary trade. 1722 Drunkenness is common.
- We count the nation of the German Dutch
 The greatest drunkard, but our land as much,
 Or rather more, is with this vice infected,
 Which doth deserue sharply to be corrected, 1726
 And yet 'tis slackly punnishd ; but 'twere good
 That Dracoës [laws] for ours in vertue stood.
 This vice, I say, with vs as frequent is
 As with the Dutchmen, who, if I not misse 1730 We are worse than the Germans.
 Mine aime, were the first founders of this sinne
 Within our country ; but we now beginne
 T^e appropriate to our selves their noted vice,
 So apt we are to follow each devise 1734
 That tendes to wickednesse & villany ;
 After forbidden things we swiftly flie,
 When after that from which much good may growe,
 Although by force compeld, we slowly goe. 1738 The Dutch first began this vice, but we quickly imitated and now often excel them.
 But man must follow the times fashion,

And shew himselfe an ape in imitation
Of every new found & hell-hatched sinne
Or else he is not counted worth a pinne. 1742

[leaf 21, back]
A man who
cannot sit and
drink all day
is made a jest.

The drunkard
sits and makes
base speeches.

The Lacedæmonians used to
make their
slaves drunk as
a warning to
their children.

I pass over the
man who had a
thousand dishes
at one feast,

and by his
extravagance

He that cannot sit quaffing all the day,
Carousing healths till wit & wealth decay ;
Which will not vpon every lewd request
Drink drunk in kindenesse, why, he 's made a jest 1746
To those companions, whose licentious veine
And drunken humours still doe entertaine
The basest speeches, & in their mad fit
Doe speake at randome without fear or wit. 1750

How far vnlike Lacedemonians,
Though they were hethen & we Christians,
Are men in this our age ? To them this crime
Soe loathsome was, that they would finde a time 1754
To make the Helottes drunk, which wer their slaves,
A sort of loutish, abject-minded knaves ;
And being in the basest sort disguisde,
Shew them their children, mock them as despide 1758
And debauch creatures, by their beastlynesse,
To teach their young to loath all drunkennesse.
But if others will not doe it for vs
Will¹ even fox ourselves till all abhorre vs. 1762

Well may it fit this our vntemperate age,
To shew a drunkard in his equipage.

I 'le passe Apitius, which spent all the year,
In brave carousing, & fine belly-cheer ; 1766
He that to please his senee had at one feast
His thousand severall dishes at the least,
Although he had noe other company
But his sole single selfe to satisfie ; 1770
For all the flesh that Noahs Arke contained,
The whole seas fish, if he had entertained
His friends, could not sufficient store afforde,
To furnish out th' insatiate gluttons borde. 1774

¹ ? We'll.

- Thus he run one, till on[e] yeares gluttony
Brought him from millions vnto poverty :
I will omit the brave Aegiptian Dame,
Which by her death hath got eternall fame, 1778
Proud Cleopatra, Anthonies loose minion,
Who, to obtaine her lovers good opinion,
Did in a cup of wine, drunk to his health,
Carouse dissolvèd pearles of infinite wealth ; 1782
Her great excesse & sensuall gluttony
Procurde her owne & his sad tragedie.
I le leave th' Assirian Sardanapalus,
With that lewd Roman, Heliogabolus ; 1786
Only their riot was the fatall knife
That cut them of from empire & from life.
Examples from soe farre I need not fetch,
We have more moderne ones within our reach ; 1790
In this our native Isle, each day, each hower
Millions of such like subiects doe ever shower
Before our eyes, which live in vaine excesse
Of soule-polluting, beastly drunkennesse. 1794
On[e] pot companion & his fashion
I will describe, & make relation
Of what my selfe have seene, that they that hear it
May hate the like, & hating may forbear it. 1798
Cervisius is a most accomplisht man,
Whether he deale at halfe pot or whole can,
No flincher, but as true a drunkard bred
As ever lifted cup vnto his head. 1802
A right good fellow, a true ioviall boy,
And on[e] that of his purse is nothing coy ;
Hee 'l spend his dozen of beer with any friend,
And fox him if he can, before hee 'l end ; 1806
I, or hee 'l fox himselfe, but that 's no wonder
The fox & he are seldome time a sunder.
But if the man, to sobernesse inclinde,
Refuse to follow his inordinate minde, 1810
brought himself
to poverty.
Cleopatra, to gain
her lover's good
opinion, drank
dissolved pearls.
Sardanapalus
lost his life not
through such
means
as millions in our
own country now
[leaf 22]
practise.
Cervisius is a
true drunkard
and a right good
fellow,
but if a man
declines to drink
with him he is

ready to compel him.

He drinks with his companions and makes them drink with him,

or else he will quarrel with them.

As it is sweetest drinking at the spring, they go into the cellar

and drink till their hands shake and their heads are addled.

[leaf 22, back]
One falls dead drunk, a second goes to sleep, the third is sick,

- Because his nature cannot brooke to doe it,
His stab is ready to compell him to it.
This alehouse-haunter thinkes himselfe a safe
If he with his companions, George & Rafe, 1814
Doe meet together to drink vpsefreese
Till they have made themselves as wise as geese.
O ther this man (like lord within a hutch)
Will pay for all & ne're his mony grutch ; 1818
Th[e]y must not part till they have drunk a barrell,
Or straight this royster will begin to quarrell.
Wher e're they meet, to th' alehouse they must goe,
He sweares they shall, & they must not say noe. 1822
As soone as e're the alehouse them receives,
The tapster, duble diligent, straight leaves
His other guestes, in course to take his cup,
And make the full messe of these drunkards vp ; 1826
He knowes what best belongs vnto his gaine,
These are the men he seekes to entertaine.
Then straight into the seller hee 'l them bring,—
'Tis sweetest drinking at the verry spring,— 1830
Wher as a barrell, for the nonce set out,
Must straight be pearc'd, then each must haue his bout
And drink vp all ; to leave a litle snuffe
Is petty treason ; & such pretious stuffe 1834
Must not be throwne away. Thus they drink round,
Vntill their adle heads doe make the ground
Seeme blew vnto them ; till their hands doe shake,
Their tongues speak duble, & their braines do ake. 1838
But they proceed till one drop[s] downe dead drunke,
Wher he doth lie long time, a sencelesse trunk ;
And all the rest in a sweet pickle brought
(Such operation hath the barrell wrought), 1842
Lie downe beside him. One straight falles a sleep
Ready to drowne himselfe, in that doth keep
The broken beer from spoiling ; then another
Falles into spuynge, & is like to smother 1846

Himselfe in his owne vomit. He that least
Seemes to be drunk, yet shewes himselfe a beast,
And that's the tapster, which hath got a tricke,
Because he would prevent his being sick, 1850

while the tapster
vomits and goes
to sleep on the
barrel.

To force himselfe to cast, then on the barrell
To take a nap. Thus ends this drinking quarrell.

After some 3 howers sleepes strong operation
Hath brought their braines into a better fashion, 1854

Three hours later
they all wake and
go to it again till
the barrel is
empty,

They gin to wake, & finding themselves ill
Of their late surfet, which hath force to kill

The strongest body, to 't afresh they goe,
To drink away their paine ; such heartsick woe 1858

By an immoderate drunkennesse procurde,

Must by "a haire of the same dog" be curde.

Then once againe the pot must keep his round,

Vntill the barrell, with his hollow sound, 1862

Fortell his emptinesse. Trivmphanty

They doe then echo forth this victory,

As 'twere a conquest, that deserv'd with golde

In Fames eternall booke to be enrolde. 1866

But still Cervicius paies for all, his purse

Cervicius pays
for all;

Defraies all recknings ; there must none disburse

A penny but himselfe. "Tut, I have landes

Which now of late are come into my handes, 1870

And whilst they last, I will not want good drink,

so long as he has
money he will
not want good
drink,

Nor boon companions. Wherfore was my chinck

Made but to spend ? And can't be better spent

Then 'mongst good laddes in ioviall mermint ? 1874

Faith, no. Flie, brasse ! More precious I do holde

Maltes pure quintessence then king Harries golde.

Good liquor breeds good blood, good blood best health,
And that's a iewell to be prisde 'bove wealth. 1878

which breeds
good blood, and
good blood best
health.

Drink round, sweet George, to me, my turne is next,

And I'le charge honest Rafe ; let's ply our text

Without digression. Tapster, take your bout,

Leave not a drop, you'r best, but drink all out. 1882

He thinks the
four would beat
any four in
Europe.

This conceit
makes him dry,
and he drinks
hoping to meet
again next day.

In the end comes
poverty, and it
alone sticks to
him.

Another scorns
to get drunk on
beer or bottled-
ale.

Nepenthe to him
falls far short of
delicious wine,

- Why soe, brave boyes, this gear doth cotten well,
I think we foure might win *the silver bell*
Of any 4 in Europe, for our drink.
Let 's make a challenge, Rafe ; I doe not think 1886
But we shall put downe all that dare contest
With vs in this, if we but doe our best.
And yet ther were 4 roring boyes, they say,
That drunk a hogshead dry in one poor day. 1890
Tapster, some beer ; the conceit makes me dry !
Heer honest rogue, night partes good cumpany ;
But my good lades, let 's meet againe to morrow,
And at this fountaine we will drinke downe sorrowe."
- [leaf 23]
- Thus he runs on his course, til 's drunken vain
Ruines his substance, makes him entertaine
For his companion penurious want.—
All other friends doe then wax wondrous scant ; 1898
But this alone, when men fall in decay,
Will never leave them till their dying day.
His substance poore, his soule more poore in grace,
Getes him contempt on earth, in hell a place 1902
Of everlasting paine, vnlesse the smart
Of misery reforme his wicked heart.
For sometimes want & hard calamity
Even Athicestes turnes to Christianity. 1906
- But Bacchanall is of a higher straine,
He scornes soe base a thought to entertaine,
As to drink drunk with beer or bottle-ale ;
Noe, he contemnes the vse, that fashion 's stale. 1910
Marry, your true elixar, all rare wine,
That doth enspire, & make the thoughtes divine !
Whie, he esteemes the nectar of the goddes,
Homers Nepenthe, to come short by oddes 1914
Of [this] delicious iuice. Rich Malago,
Canarie, Sherry, with brave Charnico ;
Phalerno, with your richest Orleance wine,
Pure Rhenish, Hippocras, white Muskadine, 1918

- With the true bloud of Bacchus, Allegant,
That addes new vigour which the backe doth want
Are precious wines. Marrie, your white or Charret
Is but so so ; he cares not greatly for it ; 1922
and claret is but
"so-so."
- But for the rest, whose vertuous operation
Doth cheer the heart opprest with passion,
Doth rapsodize the soules intelligence
Above the levell of inferiour sence, 1926
Wines cheer the
heart and elevate
the senses.
- Why, had he to his wish the cranes long necke
To tast with more delight, he would not wrecke
Of all celestiall ioyes ; this were a treasure
To be preferd above that heavenly pleasure. 1930
If Bacchanal had
but the neck of a
crane, to taste
with more
delight!
- From thine owne mouth, thou beastly Epicure,
Dost thou condemne thy selfe, thou shalt be sure
Never indeed to tast celestiall bliss !
But know withall (though thou those joyes doe misse)
That thou (when as thy soule will be agast) 1935
Shalt of the cup of Godes iust vengeance tast !
- Fower kindes of drunkardes this our age hath quoted,
Which, since by observation I have noted, 1938
There are four
kinds of
drunkards :
- It shall not be amisse heer to insert,
That we may know how much each doth pervert
The soule of man. The first is merry drunk,
And this, although his braines be somewhat shrunk
I' th' wetting, hath, they say, but little hart 1943
1. The merry
drunk : his sport
is called
harmless;
- In his demeanour ; to make harmles spoit
Is all his practise. In what fashion ?
Is baudie talke, & damned prophanation 1946
[leaf 23, back]
- Of Godes most holy name, a harmlesse thing ?
Are apish tricks & toies, which vse to bring
Men in dirision, sportes to breed delight ?
Is that which makes the soule as black as night, 1950
but bawdy talk
and apish tricks
are not harmless.
- Which takes away the perfect vse of sence,
Which is the high way to incontinence,
A thing of nothing ? Whie, if this be soe,
I graunt you then a drunken sot may goe 1954

For one that is innocuous ; otherwise
 He is a beast & worse, let that suffice.
 And if this be the hurtlesse sport you meant,
 Iove keepe me from such harmlesse merriment. 1958

2. The maudlin drunk, whose drink seems to fall from his eyes.

Women can cry when they will,

but he only when he's drunk.

If you'll sit and swill with him he's happy.

Once a wealthy young gentleman

let out his land to a crafty old fox,

who knew on which side his bread was buttered.

The second kinde we maudline drunkardes call.
 I thinke the humid stuffle they drink doth fall
 Out of their eyes againe, for they distill
 Teares in great plenty. Woemen when they will 1962
 Can weep, we say, but these doe never cry
 Except they first be drunk ; but then they dry
 The fountaine of their teares quite vp before
 They cease from weeping, or doe once give o're 1966
 Their dolefull lamentation. I suppose
 The name of "Maudline drunk" from hence arose.
 This kinde of drunkard is the kindest creature
 That ever did converse with mortall nature ; 1970
 When he is in his fit, you may commaund
 All that he has, his purse, his heart, his hand,
 To do you servie ; why hee'l ever kill
 Your heart with kindenesse, soe you'l sit & swill 1974
 In his loathd presenee ; keep him company
 And he is pleasele, ther's his felicity.

And now I call to minde an accident
 That did befall to one of his lewd bent, 1978
 One of these maudline drunkards (I will passe
 Over it briefly). In this sort it was :
 A certain wealthy-left young gentleman,
 One that had more skill how to quaffe a can 1982
 Then manage his revenewes, for his ease
 Put out the best part of his land to lease,
 And had to tennant an olde crafty fox,
 Who, though his landlord made him a right oxe, 1986
 Knewe for all that on which side of his bread
 The sweetnesse of the butter was yspread ;
 Knew how to turn all to his best of guine,
 And therfore did with patience entertaine 1990

- His supposde wrong. What cannot thirst of golde
Performe when men to wickednesse are soldē?
- This old sinekanter, when he came to pay
His landlorde's rent at the appointed day, 1994
Was for the most part sure to finde him fast
Within a taverne ; whilst his coine did last
Ther was his randevous. The mony tolde,
Which was as welcome vnto him as golde, 1998
They needs must drink together ere they part. [leaf 24]
- Then is wine eal'd for, & quart after quart
Comes marching in, till my young gallant fals
Into his maudline fit, & then he calles 2002
Afresh for wine, & with right weeping eyes
Hugging his tenant, " You are welcome ! " cryes,
" In faith you are, be God you are ! Beleeve it,
What is it thou willt have & I will give it. 2006
Sha 't have a new lease for a hundred yeares,
Of all the land thou holdst !—I speake in teares
Of my affection,—& shalt yearly pay
A peppercome, a nutt, a bunch of may, 2010
Or some such trifle. Tut, man ! I desire
To have thee thrive,—I only doe aspire
To purchase credit ; thou the gaine shalt reap ;—
Hang him that will not let his landes good cheap ! ”
- Well, for this time they part. Next quarter comes,
And after that a third ; he payes the summes,
And findes his landlord in this humour still.
Then doth the crafty fox begin to fill 2018
His braines with cunning ; if his plotes doe hit
To his desire, his landlorde's want of wit
Shall make him rich for ever. Vpon this
He makes a feast to which he doth not misse
To invite his landlord ; but before, compacted
With an attorney by whose healp directed,
A paire of large indentures, fairely drawne,
Are formally composde. These as a pawne 2026
- When he came
to pay his rent he
always found his
landlord at the
tavern,
- where he was
welcomed and
treated,
- and offered his
land at a pepper-
corn rent
- by his maudlin
drunk landlord.
- This time they
part, but before
they meet again
he prepares
indentures.

Of his deer hopes he keeps, & when the fit
 Hath quite deprivde my gallant of his wit,
 Hee 'l make his landlord set both hand & seale
 To this new lease. Men of experience deale 2030
_{Men act for their own advantage.}
 To their best proffit ; & it were as good
 That he should be a gainer as the brood
 Of cut-throat vintners. Well, to make short worke,
 My gentleman, his braines as light as corke 2034
 With brave carrousing, fals to his odd vaine
 Of weeping kindenesse ; nay, seemes to complaine
 That his kinde offer findes noe acceptation !
 Olde Gray-beard knowes his cue, & by gradation 2038
 Still drawes him one, till the kinde foole protestes
 Were the indentures drawne, so firme he restes
 In his opinion, ther should be a match,
 And his hand soone should all the rest despatch. 2042
_{The landlord complains that his offer is not accepted.}
 Straight ypon this are the indentures brought ;
 Witnesse there needs not, for the house¹ is fraught
 With store [of] guestes ; then the kinde harted gull
 Seales and subscribes to all : his wits are dull 2046
 And senelesse of this wrong. Thus is he² shorne
 Of eight score poundes a year for one poore corne
 Of pepper, & the lease, that hath noe flawe,
 For a whole hundred yeares is good in lawe. 2050

_{Then the indenture is produced and signed, and he is robbed.}

[leaf 24, back]

3. "Lion-drunkards" come next.

_{They are far worse than Hercules.}

But now to passe this & to make reporte
 Of lyon-drunkards, which is the third sorte.
 Your lyon-drunkard is a kinde of man
 That in his fitt will rage, sweare, curse, & banne, 2054
 Break glasses, & throw pottes against the wall,
 Quarrell with any man, & fight with all
 That yield not to his rage. Mad Hercules,
 In the extreamest rage of his disease, 2058
 Clad in the shirt which Deianira sent,
 Dipt in the blood of Nessus, to prevent

¹ A letter like *O* is written before the word *house*.

² MS. this is the

His love to Iôle, when the poyson boyld In every veine, & with the torment spoilde And quite bereft him of true reasons vse, Making him teare vp trees, & break all truee With man & beast, was not yet halfe soe madde As this outragious drunkard, nor soe bad	2062	This drunkard is worse than a madman.
T' encounter with ; for this man is indeed Worse then a mad man. Let that man take heed Which comes within his reach ; vnlesse he have More lives then one, this wretch will dig his grave.	2066	
These are <i>the men that make soe many fraies,</i> That stab & kill soe many now adayes, On whom just vengeance oftentimes attendes, Bringing their lives vnto most shamefull endes.	2071	These are they who commit so many murders.
The fowerth & last kinde of this drunken crewe Is beastly drunk, & these men vse to spue, Lying in gutters, & in filthy mire, More like to swine then men. Promethean fire	2078	4. The beastly drunk, who lie in gutters like swine.
Is quite extinet in them ; yea, vse of sence Hath within them noe place of residence. Some of this kinde, as if a deadly potion Had wrought th' effect, doe seeme to have no motion		
Of vitall faculties ; a man would deeme	2083	
That they were dead indeed, for soe they seeme, When only superfluity of drink		They are dead drunk.
Deceives the eye, & makes <i>the heart misthink.</i>	2086	
On[e] of these men (I am about to tell Noe fable, reader, therfore marke it well) Upon mine owne moste true intelligence,		
Being dead drunk i' th' time of pestilence,	2090	One of these was missed during the pestilence which raged in 1603. [See <i>D'Urfey's History of the Plague of 1603</i> , p. 68, ed. Bohn.]
Was thought t' have dide o' th' plague, & seeming dead, Was amongst others alive burièd.		
But being by some of his companions mist, And diligent enquirie made, they wist		
At length what was become of him, & went Vnto his place of buriall, w/ intent	2094	

If it were possible to save his life.

He had been
buried alive.

The grave digd vp, they saw with how great strife 2098

The drunken man, to wonted sence restorde,

Had vsde himselfe, being all with blood begorde

With violence to help himselfe was wrought,

But all in vaine ; for not the aide they brought, 2102

Which came too late, nor his owne power, could shend

This wretched man from a moste fearfull end.

[leaf 25]
This serves as an
example of God's
hatred of this
sin.

Surely this iust example doth expresse,

How much God hates this beastly wickednesse. 2106

Yet sinfull man, whose very heart should bleed

With recordation of soe straunge a deed,

Is not reformd a iot from this lewd sinne,

But every day more deeply plunged in. 2110

Nay, drunkennesse hath got an arch-defender,

Yea, more then that, a principall commander,

A great phisitian, which prescribes some dayes

Wherin 'tis necessary, as he saies, 2114

To drink drunk for the bodies better health,

And being done in private & by stealth,

It is a thing of nothing ! What phisitian,

Whose vertuous minde, religious condition,

Speak him a Christian, would once entertaine

Soe vilde a thought, or such a lye maintaine ?

It is some at[h]eist sure, vpon my life,

Some Epicure, for 'mongst such men ar[e] rife 2122

These damnd opinions ; on[e] that knowes noe God,

Was neuer scourg'd with afflictions rod,

And therfore luld a sleep in pleasures lap,

Securely sinnes, & feares no after-elap. 2126

This man, which only setteth vp his rest

In that which man communicates with beast,

The soule of sence, denies th' eternity

Of th' intellectual part, & doth apply 2130

All his endeavours to delight the sence ;

He must be an
atheist or an
Epicure.

Noe marle though he with drunkennesse dispencee,

Which, though it may the bodies health secure,
The soules continuall death it doth procure. 2134

Old Monsier Gray-beard with your poynts vntrust,
Dublet vbuttond, ready for your lust ;
You, which the chamber wher you lay your head
With baudie pictures round about doe spread ; 2138
Which make your maide daunee naked to your eyes,
Only to see her veines & arteries ;
Which hast given out this foolish prophesie,
That, vnlesse throngd to death, thou ne're shalt die ;
And therfore neither vnto church nor faire, 2143
Nor any publicke meeting darst repaire,
But idlie livest at home in ease, secure,
A very atheist, & meer Epicure, 2146

This is your axiome, "drunkennesse is good
To clear the stomach, & to purge the blood."
Well maist thou be a good phisitian
But I am¹ certaine a bad Christian. 2150
After the killing of some hundred men,
And yet I scarcely recken one for ten,
To trie the working of thy minerals,
Thy hearbes, thy drugges & such materials,
Perhaps some litle knowledge thou hast gaind
To ease the head or stomach, being painde ;
To help an ague-shaken bodie, cure
A fever, dropsie, gout, or cicature ; 2158
All this, & more then this, as farre as nature
Permites thy skill to healp a mortall creature,

Suppose thou canst performe ; graunt thou couldst give
To a dead body force againe to live, 2162
As poetes faine that AEsculapius
Did to vnjustly slaine Hypolitus ;
Yet all thy skill wherof thou makst thy vaunt
Is nothing worth, because thou standst in want 2166
Of the true knowledge of thy soules salvation,

Old Gray-beard
who hangs his
chamber with
baudie pictures,

thinks he will
only die by being
thronged.

He too thinks
drunkenness good
sometimes.

[leaf 25, back]

2154 In his exper-
iments to test his
drugs he has
killed many.

Though he has
learned some-
thing, yet,
ignorant of his
soul, his learning
is useless.

¹ Not unlike *ar* in MS.

We may not do
evil that good
may come.

Drunkenness
darkens the
splendour of
our country,

and makes man
worse than a
beast.

Besides ale and
wine, we now
have Tobaeo,

a rare Indian
weed of great
virtues,

- The sweetnesse of whose only contemplation,
The vertue of thy art doe passe, as farre
As bright Apollo doth the meanest starre. 2170
- Which if thou knewst, it would thee quickly teach
Another lesson, far above thy reach
Of principles in phisick :¹—that noe evill
(Which had it's first begin[in]g from *the devill*) 2174
Though good ensue therby, must be committed,
Yea though the ill with more good be requitted.
How much more then soe horrible a crime
As drunkennesse, whose putrefaction slime 2178
Darkens the splendour of our common wealth,
Must not be acted to secure the health
Of *the* base body (I doe call it base
In reference to the soule), so to deface 2182
The purer part of man ; yea, by such action,
The loathsomnesse of whose infection
Makes man, indued with reason, worse then beast ;
Both soule & body doe become vnblest, 2186
Vnsanctified members, & vnlesse
Godes grace in time this wickednesse represse,
Th' all² both together perish, & remaine
In hels eternally tormenting paine. 2190
- Besides ale, beer, & sundry sortes of wine
From forren nationes, whose more fruitfull vine
Yeilds plenty of god Bacchus, we have got
Another kinde of drinke, which well I wot 2194
Is of smale goodnesse, though *our* vaine delight
Follow it with excessive appetite ;
And that 's Tobacco, a rare Indian weed,
Which, because far fetcht only, doth exceed 2198
In vertue all *our* native hearbes,—for what ?
For many pretios vses, vertues that

¹ The sense seems to require "*the* reaeh of principles in phisick," or, "thy reach in principles of phisicke."

² MS. *Th' all* for they 'll.

- | | | |
|--|------|---|
| May be applide to phisicke? Graunt it soe,
Although I see great reason to say noe ;
How can that iustifie our common taking
In such excesse, our even for that forsaking
All other nutrime[n]tes? Doe we applie
Phisiek in this sorte? If I should say I,
I should belie my knowledge; phisicks vse
Serv's only to reforme the knowne abuse
Of the distempered body, & must be
But seldome, & with medioerity,
Applide on speciall causes when they fall ;
To take Tobacco thus were phisicall,
And might perhaps doe good; but this excesse
And ordinarie practise, questionlesse,
Annoyes th' internall partes & makes them foule,
But I am sure commaeulates the soule.
Yet in these dayes hee's deemd a very gull
That cannot take Tobacco; every skull | 2202 | [leaf 26]
which, even if
good in itself,
cannot justify
the excessive use
of it. |
| | 2206 | Physic is used
seldom and with
moderation, |
| | 2210 | |
| | 2214 | and if tobacco
were so used it
might do good. |
| | 2218 | |
| | 2222 | But now every
skip-jack must
have his pipe |
| | 2226 | |
| | 2230 | and pot of ale. |
| By drudgery from others, which will spend
His pot of nappy ale vpon his friend,
And his Tobacco with as ioviall grace,
As if he were a lord of some faire place
And great revenewes! "Tut, why should he not?
I hope a man may spend what he hath got,
Without offence to any. What he spendes
Is his owne monie, & among his friendes
He will bestowe it." I, & doe soe still,
Follow the swinge of thy vngoverned will,
See what 'twill bring thee too; for I fore see
Thy end wilbe both shame & beggerie. | 2234 | And why should
a man not spend
what is his own? |
| Whom have we yonder with a pipe at 's head?
He lookes as if he were true Indian bred. | | |

- Fumoso is the
best of smokers; O, 'tis Fumoso with the tallow face,
He that of late hath got a speciall grace, 2238
And that's to be *the best Tobacconist*
That ever held a pipe within his fist.
- but he has ruined
himself by the
practice; It cost him dear enough ; for *the fame goes*
It has smokd out all his living at his nose 2242
To purchase this rare skill. But hee'l repaire
This losse with greater wealth vnto a haire,—
He has the rediest meanes this gap to stop.
- he means to regain
his wealth by
selling tobacco
and bottled ale. "What's that ?" Why he intends to keep a shop 2246
For smoke & bottle-ale, which soone will drawe
Good store of gallantes (even as iet doth strawe)
Vnto his eustomē, &, for greater gaine,
A bonny lasse or two hee'l entertaine. 2250
- [leaf 26, back] As take me e're a shop subvrbian
That selles such ware, without a curtezane,
And we will have the deed cronologizle,
Nay it may well be now immortalizle. 2254
Doth a tobacco pipe hang before the dore,
'Tis a sure signe within ther is a whore.
"A whore," sayes he ; "O, fie ! you speake to broad ;
A punck, or else one of the dealing trade ; 2258
And such a one I mean to keep, & she
Will help, I hope, to keep & maintaine me.
O, 'tis the only thriving meanes of all
- He will purchase
riches in
abundance, To rayse mans fortunes vp by womans fall." 2262
An excellent project, follow thy designe,
And thou shalt purchase a rich golden mine,
And hell with all to boote ;—soe thou hast golde
It makes noe matter. But perhaps being olde, 2266
One foote already within Charons bote,
Thou thinkst it time enough to change thy eote
To a more Christian habit, if th' intend,
How vile so e're thy life have been, thine end 2270
Shalbe repentant, though thou doe deferre
To the last minute, yet thou darst aver
- but must lose his
soul in the end.

'Twill be sufficient. From the theefe o' th' crosse
 Thou dost example take ; God seekes the losse 2274
 Of no mans soule ; his Sonne he therfore gave
 The soules of sinners, soe we are all, to save.

Thou silly sott, how well thou canst invent
 Against thy selfe to make an argument ! 2278
 Foole, Foole ! Not every dying man shall enter,
 That saith "Lord, Lord," into the heavenly center
 Of everlasting blisse ; true faith must be
 The only meanes to this eternity. 2282

And how doth that but by good workes appear,
 Good woorkes are true faiths handmaides, & are dear
 In the Almights eyes, though (I confesse)
 Not of sufficient power to release 2286 and faith shows
 The soule from everlasting punnishment
 (As papistes doe persuade by argument)
 And purchase heaven. Godes mercy, not deserte
 Of mortall man, can heavenly ioyes impart. 2290

But to returne to thee which thinkst to die
 In the true faith, yet livst in villanie ;
 That makst account to purchase heavenly gracie
 At thy last hower, yet dayly sinst apace ; 2294
 Presumptuous slave, thy error doth deceive thee,
 And of those heavenly ioes will quite bereave thee !
 For if the truth thou doe exactly seanne,
 As is the life, so is the end of man. 2298

Wheras the theefs example thou dost bring,
 Who being ready, his last requiem sing
 Vpon the crosse, was in that instant hower
 From shamefull death to the celestiall bower 2302
 Of Paradise transported ; learne to know
 That this example was indeed to shew
 Gods mercy infinite, his power to save,
 Though man belike to drop into his grave. 2306
 The vse of this we rightly may applie
 To comfort them whose huge iniquity
 comfort such as

Faith only can
 gain a man
 admission to
 heaven,

They who hope
 to purchase
 heaven at the
 last hour are
 deceived.

The example of
 the thief on the
 Cross was only to

[leaf 27]

are oppressed
with sin, and to
keep them from
despair.

Man's intellect is
alienated and his
body dedicated
to sin.

Nothing that
man can do will
appease God's
wrath.

Gluttons, drunk-
ards, and
Epicures,

will appear before
the Judgment
Seat of God.

- Their conscience doth oppresse, & make them faint,
Lest black dispaire their guilty soules attaint. 2310
But as this one, so but this only one,
To keep man from such damnd presumption
As thou dost fall into, Godes word containes,
How darst thou then presume? Wher are thy braines?
How is thy iudgement from truth alienated? 2315
How is thy soule, which should be consecrated
Vnto Godes service, dedicat to sinne,
To such presumpteous sinne? If thou shouldest winne
All thy lives precious time to clear this blot, 2319
To purge thy conscience of soe foule a spot,
To wash thy sinne in true repentant teares,
Yet all thy sorrowes, all thy Christian cares 2322
Are not sufficient to appease Godes wrath.¹
Vnlesse his mercy helpe to expiate¹
The foulnesse of thie crime; without his grace,
Hell shalbe thy perpetuall dwelling place. 2326
- And you rich gluttons, drunkardes, Epicures,
Whom carnall sence & appetite immures
From God & goodnessse, think not (though you live
Like beastes) that you noe strict account shall give 2330
How you have spent your time, consum'de your treasure,
Livd' brutishlie in ease, delight, & pleasure.
Yes, for each act, for every word & thought,
Before Godes high tribunal being brought, 2334
You must all answeare, yet you wilbe mute,
For your owne conscience will your cause confute.
Then to your terrour shall that sentence be,
“Depart ye cursed to helles miserie!” 2338
But I too long vpon this vice have staide,
Ther's something else of others to be saide.

¹ So in MS.

Sat[ira] 6.

[AGAINST LASCIVIOUSNESS.]

ARGUMENTUM.

Vnde squalenti scelerata libidine terra
Affluit, & templis spargitur vsque Venus;
Luxurians ætas læna, meretrice, cinædo
Polluitur, mœchos angulus omnis alit.

Having discoursd of sensuall gluttonie,	
It followes now I speake of veneerie ;	
For these companions as inseperable	
Are linckt together with sinnes ougly eable ;	2344
The heart of lust's excesse in delicates,	
And in this vice the soule precipitates.	
Lot was first drunk, & in this drunken fit	
He that incestuous sinne did straight committ.	2348
But I leave recordes of antiquity	
And take me to this times iniquity.	
Lust, as a poyson that infects <i>the</i> blood,	
Boyles in the veines of man ; the raging floud	2352
Of Neptunes kingdome, when th' impetuous might	
Of the fierce windes doth make it seem to fight	
With monstrous billowes 'gainst the loftie cloud,	
Is calmer then the sea of lust, though loud	2356
Vnto the care of sence, & is more safe ;	
For this can only drowne the worser hafe	

Excess of
delicates is the
heart of lust.

Lot was drunk
when he sinned.

leaf 27, back

Now lust as a poison infects the blood,

and if ever a
nation were
defiled it is
our own.

Both sexes and
all ages are given
to this sin.

Popish priests
are guilty notwithstanding
their vows.

One country
parson keeps
his whore,

while another
defiles his
neighbour's wife,

- Of man, the bodie ; but lustes ocean
O'rewhelms both soule & body ; yet fond man 2360
Runnes in this gulf of sinne without all stay,
And wilfully doth cast himselfe away.
- If ever age or nation with this crime
Were beastiallie defilde, now is the time, 2364
And ours that nation, whose libidinous heat,
Whose fire of brutish lust, is growne soe great
That it doth threaten with proud Phaeton
To give the world a new combustion. 2368
- Both sexes, each degree, both young & olde,
Themselves vnto this filthy sinne have soldē ;
Yea, even the tribe of Levie (which should be
The mirrours of vnspotted chastety) 2372
Are slaves to lust ! I speake not this alone
Of Popish priestes, which make profession
Of an immaculate virginity,
Yet live in whoredome & adultery ; 2376
- But alsoe to our clergie, which to blame,
Preach continence, but follow not the same.
And their example's able to seduce
Well given mindes vnto this knowne abuse ; 2380
For euery man doth vse in imitation
To follow his instructours fashion.
- The country parson may, as in a string,
Lead the whole parish vnto any thing. 2384
- Eulalius hath had good education,
Pens sermons well, hath good pronuntiation,
Stiflie inveighs 'gainst sinne, as gluttonie,
Pride, envie, wrath, sloth, brutish lecherie, 2388
Covetousnes, & such like, no man more,—
Yet every man can tell he keeps a whore.
- Philogonous doth love his lust as well,
But he would clear from all suspition dwell ; 2392
'Tis safest gutting at a loafe begunne,
And therfore he his neighbour[s] wife hath wonne

- To be his paramour ; they may suspect,
But hee's soe wary, no man can detect 2396
His close encounters. O, but heers the spite,
On[e] wench cannot suffice his appetite !
His first must then be baude vnto another,
She to a third, the daughter to the mother, 2400
Til like the parish bull he serves them still, [leaf 2s]
And dabbes their husbandes clean against their will.
But he that knew him not, & heard him preach,
Would think it were impossible to teach 2404
Vertue with such a fervent seeming zeale,
And yet thus looslie in his actions deale.
You lustfull swine ! that know the will of God,
Yet follow your owne waies, think *that* his rod 2408
(For soe he saith himselfe) shall scourge your sinne
With many stripes ;—with you he will beginne.
The greater man, the higher is the evill
He doth committ, & he the viler devill. 2412
Turne convertites, & make true recantation,
And leave at last to act your owne damnation,
Lest your reward be Godes just vengeance,
And hell your portion & inheritance. 2416
Sempronias married to a gentleman
That in the joyes of Venus little can ;
'Tis very likely, & you may believe her,
And you, her honest neighbours, should relieve her.
Saith lustfull Spurio, "Would she me accept, 2421 Women, for
I'de pawne my head to please her e're I slept,
And save the paines of suing a divorce."
Yet Messalina doth, without remorse 2424
Of conscience for the act, take to her bed
A second husband ere the first be dead,
With whom she lives but an adulteresse
In brutish sinne & sensuall beastlinesse. 2428
Pray Iove he please her well, or, though 't be strange,
This second for a third I fear shee 'l change.
- but is not
satisfied with one
or two.
- If a man heard
him preach he
would think he
could not sin
thus.
- Let him repent,
or God will judge
and condemn
him.
- are guilty of
adultery.

The incest of
Caesar Borgia,

Borgia's in quiet, & is let alone,
Although his sister & his whore be one ; 2432
The father likewise doth (a hellish fact !)
With his owne daughter cursed incest act.

and Alexander VI.
Who dares to let him ? Hee's a great commander,
Romes triple crownèd Pope, Sixt Alexander ! 2436

Incestuous slaves ! think you to scape *the rod*
Of the Almighty sinne-revenging God ?
No, though the world doe wink at *your* offence
God never will with wickednesse dispence. 2440

The young wife
deceives her
husband,

Sulpitia, leave at last to wrong thy spouse,
Lest thou the furious sleeping lion rouse ;
Desist to act thy aged husbandes scorne,
He hath olde plenty, give him not the horne, 2444
And I'le not tell the world thy hatefull sinne,
How full of luxury thy life hath been,
How many severall lovers thou hast had,
How often thou hast faind to see thy dad, 2448
That by such meanes thou mightst have free accesse

and robs him to
put money into
the hands of her
lover.
[leaf 28, back]

To meet thy paramour. Nor will I presse
Thy conscience with recitall of *that* ill
When thou, thy lechers purse with golde to fill, 2452
Emtiedst thy husbandes bagges ; the diamond ringes,
The sutes of sattin, & such pretty thinges,
Which thou, as pledges of thy lewd desire,
Gavst to thy sweetheart for his lustfull hire, 2456
I'le not once name ; no, I will hold my peace,
Soe thou wilt from thy filthy lust surcease.

Let the man who
has escaped the
penalty for rape
be careful.

Drugo, although thou lately didst esape
The daunger of the lawe, which for a rape 2460
Awardeth death, be wise & sinne noe more,
Least *that* thou run soe much vpon *the score*
Of wickednesse, that thou canst never pay it ;
And soe for want of meanes how to defraie it, 2464
By death arrested, in helles prison cast,
Thou pine in torment which shall ever last.

Sodomeo scorneth women ; all his joy		Sodomy is not unknown in the land.
Is in a rarely featurede lively boy,	2468	
With whom (I shame to speake it) in his bed		
He plaies like Iove with Phrigian Ganimede.		
Monster of men, worse then the sensuall beast !		
Which by instinct doth follow the behest	2472	
Of nature in his kinde, but thou dost fall		
Into a sinne that's moste vnnaturall.		
Degenerate bastard ! by some devill got,		Such men must be the children
For man could never, sure, beget a spot	2476	of the devil.
Of such vncleannessse ; how dost dare enact		
Soe damld a crime, soe lewde a loathsome fact ?		
Dost thou not fear that iust Iove, in his ire,		
Will raine downe brimstone & consuming fire ;	2480	
As in his wrath, though many ages since,		
He did one Sodome, whose concupisceence,		
Like thine, deseru'de black helles damnation ?		
Or that some fearfull invydation	2484	
In his swift streme, should hurry thee to hell,		He who punished Sodom will punish them.
With damnèd fiendes & torturde ghoastes to dwell ?		
Methinks such thoughts as these should purge thy soule,		
And keep thy bodie from an act so foule.	2488	
But 'tis noe marvell though thou be not free		
From the contagion of this villanie,		
When the whole land 's thus plagued ¹ with this sore,		
Whose beastlinesse then now was never more :	2492	
In Academie, country, citty, Courte, ²		The Universities, the City,
Infinite are defiled with this spurt.		
O, grant, my dearest nourse, from whose full brest		
I have suukt all (if ought I have) that's best,	2496	
Suffer me to condole the misery		
Which thou gronst vnder by this villanie !		and the Court, are alike guilty.

¹ Spelling uncertain: it appears to have been *plagued*, but the *i* is undotted and the *e* is blurred.

² MS. Corrte,

I grieve at the vices which prevail at the Universities. [leaf 29]	How many towardly young ¹ gentlemen (Instead of ink, with teares I fill my pen To write it) sent vnto thee by theyr friendes For art & education, the true endes Their parentes aime at, are w[i]th this infection Poysned by them whose best protection Should keep them from all sinne ! Alacke the while ! Each pedant Tutour should his pupill spoile. O, how I grieve at this vnhappy fate, Because this vice is soe inveterate,	2500
Each pedant Tutor spoils his pupils.	Growne to so strong a custome that (I fear) The world shall end ere they this sinne forbear ! But I leave thee w[i]th my best exoration For thy moste speedy & true reformation.	2504
I pray for a speedy reformation.	Nothus which came into the world by chaunce At a bye window, hath been late in France, Yet never erost the seas, it cannot bee ; 'Tis newes that passes our capacity ! 'Tis soe, & by th' event I wilbe tride, For I am sure hee 's hugely Frenchifide, Gallicus morbus is his owne, I swear, He has it paide him home vnto a haire.	2512
Nothus, without crossing the sea, has been into France.	Pitty him they that list, soe will not I, Hee 's iustly plagud for his damnd luxurie, He might have keapt his whore-house-haunting feet Out of Pichatchel, the Spitle, Turnbull street ; ² He might, forewarnd, have lefft his pockie drabbes, They must have veri nice that will squeeze such crabbes. But he had cause to love a puncke the more, Because his mother was an arrant whore.	2516
Let those pity him who choose ; he gets none from me.	I cannot chuse but grieve at the mishap Of Cloudia, which of late hath caught a clap. Alack, poore wench ! the trust of promisde marriage	2520
Claudia has caught a clap.	¹ MS. young. It may have been originally <i>goune</i> , as the final letter seems to have been altered. Cf. Taylor, "Gownmen," Works, fo. p. 178. ² All notorious haunts of prostitutes.	2528

¹ MS. young. It may have been originally *goune*, as the final letter seems to have been altered. Cf. Taylor, "Gownmen," Works, fo. p. 178.

² All notorious haunts of prostitutes.

- Hath loded thee with an vnusuall carriadge. 2532 A promise of
marriage has
been her ruin.
- Take comfort lasse, & I a time will spie
To shew thy lover his discourtesie,
And though he have thee in this soiit beguilde,
He shall give somewhat to bring vp the childe ; 2536
- A little mony from the law will quite thee,
Fee but the Sumner, & he shall not cite thee ; Fee the sum-
moner and the
law will hold you
innocent.
- Or if he doe, only for fashion sake,
The lawe of thee shall no advantage take. 2540
- And though due penance thou deservest to doe
For tredding thus awry thy slippery shoe,
Be not dismaide at all ; if thou dost flow
In thy frank guiftes, & thy golde freely stow, 2544
- The principall will make thy penance elbe.
The Comissaries court 's a spiders webbe,
That doth entangle all the lesser flies,
But the great ones break through ; it never ties 2548 The Comis-
sary's court is
like a cobweb
which only holds
small flies.
- Them in his circling net. Wher golde makes way
Ther is no interruption, noe delay
Can hinder his proceeding ; therfore, wench, [leaf 29, back]
- Thou maist with a bolde face confront the bench. 2552
- If thy forerunners bribes have made thy peace,
Thy shame shall vanish, but thy sinne encrease,
And when thou once hast seapèd this annoy, Bribery will
cover your
shame,
- Goe to it roundly for another boy ; 2556
- Lose not an inch of pleasure, though thou gaine,
For momentarie ioyes, eternall paine.
But yet be sure, if thou still goe about but increase your
sin.
- To play the drab, my pen shall paint thee out, 2560
- And thy lewde actes vpon thy forehead score,
That all the world may note thee for a whore.
- O Lineeus,¹ that I had thy searching eye ! If I had the eyes
Then would I in each secret corner prie, 2564 of Lynceus I
To finde the hidden knaveryes of this age. could expose the
vices of this age.

¹ Lynceus, one of the Argonauts, could see through the earth, and distinguish objects at a great distance.

Then Glabria
should be
exposed,

And lay them open to this paper stage.
Then Glabria should not, with her wanton eye,
Allure faire Quintus to her villanie, 2568

Luseo's sin
should be noted,

But I would straight detect her for the erime,
And hinder their appoynted meeting time.
Then Luseo, 'cause his wife 's in years decaide,
Should not entise to ill her waiting maide, 2572

Scilla's disguise
ripped off;

But I would spie them out, & note¹ them downe,
To her discredit & his smale renowne.
Then Scilla, 'cause she might without suspect
Play the lewd harlot, & none might detect 2576

Galla should not
tempt the actor
with presents.

Her lustfull conversation, should not hide
Her loosnesse in a masculine outside,
² But with my pen I soone would her vncase,
And lay her open to noe mean disgrace. 2580

Then Galla, that insatiate citty dame,
(Which loves a player, 'cause he hath *the* fame
Of a rare Actour, & doth in his part
Conquer huge giantes, & captive the hart 2584

None should
escape me;
I would expose
all.

Of amarous ladies) should not him intice,
Prone (as all players are) vnto this vice,
With goodlie presentes. I their match would lett,
Or catch them sleeping in a Vulcane's nett, 2588

And having caught them to *the* world display
How lusty Mars with lustfull Venus lay.

It was once
my fortune

Then lustfull Love, what shape soe e're he tooke
Should not deceive mine eye, nor scape my booke. 2592

Thy lust Pasiphae I 'de sett to th' full,
Whose bestiall appetite desirde a bull.
Mirrha, thou shouldest not scape, *that* didst desire,
To make thy father to thy childe a sire. 2596

But since I cannot, as I would, be fitted,
Let me detect what I have knowne committed.

It was my fortune, with some others moe,
On[e] summers day a progresse for to goe 2600

¹ Final e by a later hand. ² /It in margin.

- Into the countrie, as the time of year
Required, to make merrie with good cheer.
Imagine Islington to be the place,
The journey to eat cream. Under the face 2601
Of these lewd meetings, on set purpose fitted,
Much villanie is howerly committed.
But to proceed ; some thought there would not be
Good mirth without faire wenches companie, 2608 To make good
And therfore had provided, a forehand,
Of wiues & maides a iust proportiond band
In number to the men of vs ; each on[e]
Might have his wench vnto himselfe alone. 2612 a wench was
I that, till afterwardes, not comprehended
Whereto this meeting chieflie was intended,
But thought indeed the only true intent
To spend the time in honest merriment,— 2616
Went 'mongst the thickest, & had intercourse
In many a mad & sensuall discourse.
- Among the women kinde a wife ther was,
Her name I could not learne, I therfore passe 2620 Among them
It over ; but a fainèd one to frame,
Call her Veneria, that 's the fittest name.
This wife, which with the maides did holde her walke,
I chane'd to overhear in her lewde talke, 2624 whom I will call
How she did them by argumentes perswade
To vse the pleasure of the common trade,
I will repeat, that you may iudge with me,
Women moste prone to filthy luxurie. 2628
- “ My friendes,” quoth she, “ first, all of you must knowe,
Good things more common doe the better grow ;
For 'tis an axiome in morality,
Which you must all believe for verity. 2632 who persuaded
If, then, community doe goodnesse adde
To actions that are good, who'd be so mad
To lose the vertue of this common good
When 't may be purchasde without losse of blood ? 2636

[leaf 30]

to go to Islington
to eat cream.

To do a friend
a pleasure is a
good deed,

or, as we call it,
"a good turn."

Secret lechery is
less sinful than
hypocrisie.

[leaf 30, back]

Her lewd dis-
course made my
ears glow,

but "I bit in my
tongue" for the
sake of peace,

and because I
wanted to see
the end.

We had music
and good cheer.

- For that 'tis good, I think you 'l not deny,
Or if you doe, then thus I doe replie :—
To doe our friend a pleasur 's a good deed,
If it be done for love, & not for meed ; 2640
To doe an act *that* addes to our delight
Is it not good ? what foole will once deny 't ?
Besides, the name importes it to be good,
For we a good turne call it. With my blood, 2644
If all this be to weake, I will maintaine
Ther 's none of all our sexe that would refraine
To vse the pleasure of this knowne delight,
If fear did not restraine their appetite. 2648
And this I holde, *that* secret letcherie
Is a lesse sinne then close hypoerisie.
A preacher tolde me that the action wrought
(Because more seldomme then the wandring thought)
Is not soe great a fault, soe we chuse time 2653
And place convenient to concile our erime ;
And that we will not want, nor lusty boyes
Able to give a wench her fill of joyes. 2656
Then to it, lasses, when you have desire,
'Tis dangerous to suppresse a flaming fire !"
To hear this lewdnesse both mine eares did glow,
But I bit in my tongue, lest there should grow 2660
Some discontentment 'mongst them by my speach,
Which happily might have procur'de a breach
Among vs ; & indeed soe much the rather,
Because by circumstancies I did gather 2664
Wherfore this meeting was, & did intend
to observe all vnto the very end.
- By this time we th' appointed place attainde,
Where straight with wecomes we were entertaind. 2668
Musicke was sent for, & good clear preparde,
With which more like to Epieures we farde
Then Christianes ; plenty of wine & ereame
Did even vpon our table seeme to streame, 2672

- With other dainties. Not a fiddlers boy
 But with the relieks of our feast did eloy
 His hungry stomach. After this repast
 (Which feast with many a baudy song was graed) 2676 After the feast
 Some fell to dauncing (& daunceing is a cause
 That many vnto fornication drawes),
 In which lascivious kindle of merriment,
 Till the darke evening did approch, we spent 2680
 The lightsome day. But now the time drew nigh
 That was comprisd'e to act their villany ;
 And therfore after candles were brought in
 (For then the night grew on) we did beginne 2684 When the candles
 The fiddlers to discharge, who being gone,
 There straight was held a consultation,
 In which, when each man had his wench assignde,
 The filthinesse of this lewde act to blinde 2688
 With darkenesse, all the candles were put out,
 Which favouring my intent, I left the rout,
 And closely stole away, having defraide
 A great part of the reckning ; which I paide 2692 As soon as the
 Whilst they were all full busie in the darke,
 Because they should not think I came to sharke
 Only for vittailes. How the rest agreed,
 Judge you which doe this true narration read. 2696
 But leaving this mad crew, I have to say
 Somewhat of bawdes, cheife actours in this play.
- Gabrina, in her youth a pretty ducke,
 Hath been, they say, as good as ever struke. 2700 Gabrina married
 It was her fortune (long she could not tarry
 'Cause she was faire) with a rich foole to marrie.
 I call him foole, because he let her have [leaf 21]
 Her minde soe much, that he beeame her slave 2704
 To his vndooing. She must keep her coach,
 Consort with ladies ; each new set abroach
 Fantastique fashion which she did affect,
 His gold must flie for ; yet she did respect 2708 She kept her
 coach and con-
 sorted with
 ladies.

- Others above him, vpon whom she spent
His wealth ; her lust his care could not prevent.
Thus soone her pride & sensuality
Brought him vnto disgrace & beggery, 2712
Till griefe for her lewd life, his ruind state
Broke his weak heart, & made him yeild to fate.
Then was she glad her whores flag to advaunce,
And get her living by a Scottish daunce. 2716
Thus with her sister, such another piecee,
Many a gallant of his golde they fleece.
Now ceazl with age, & both of them turnd bawdes,
Olde hackny women, they hire out their jades, 2720
A crew of whores far worse then crocodiles,
Killing with fainèd teares & forged smiles.
Confusion with their fortunes ever dwell,
That keep the dores that ope to sinne & hell ! 2724
- These bawdes which doe inhabite Troynovant,¹
And iet it vp & downe i' th' streetes, a launta
In the best fashion, thus vpholde their state,
As I haue heard a friend of mine relate. 2728
Who once in privat manner with another
Went purposly their fashions to discover.
They doe retaine besides these common queanes,
Even mens wives which are of greatest meanes, 2732
That yearly pay them tribute for their lust,
Vpon whose secrecie they doe entrust
Their blotted reputation, for which pleasure
They lewdly doe consume their husbandes treasure. 2736
The custome of these bawdes is thus : if any
Repaire vnto them (as God knowes too many
Run to this sinek of sinne), at the first view
To shew their cheapest ware ; if they will glue 2740
Their slimy bodies to those common whores,
The bawdes proceed no farther, keep the dores,
The price paide, which repentaunce findes to dear,

Her pride and
sensuality
brought him to
beggary, and
broke his heart.

In their aze she
and her sister
hire out a crew
of whores.

These bawdes up-
hold their state

by keeping wives
as well as com-
mon whores.

When a man
comes in, they
show the cheapest
wares first.

¹ London. See Taylor, Works, fol. 491.

- And the act done, doe straight the men cashier. 2744
 But if he looks rich he is shown into a private room
- But if some gallant, whose out side doth holde Great expectation that good store of golde
 Will from his bonny shower into their lappes,
 Come to demaund (for soe it often happens) 2748
 To see their choysest beauties, him they bring
 (After request [not]¹ to say any thing)
 Into a privat roome, which round about
 Is hung with pictures ; all which goodly rout 2752 hung round with
 Is fram'de of Venus fashion, femals all,
 Whom if I name whores, I noe whit miscall,
 For soe they are, whom these doe represent. [leaf 31, back]
- All eitty dames, which vsnally frequent 2756
 This cursed place, who, though they goe full brave,
 Are in their lust insatiat as the grave.
 That picture which doth best affect the eye
 Of this luxurious gallant, instantly 2760 The picture
 Is by some traine brought thether in true shape
 Of lively substance. Then good Bacchus grape
 Flowes in abundance ; Ceres must be by,
 For without them ther is noe veneerie. 2764
 Provocatives to stir vp appetite
 To brutish lust & sensuall delight,
 Must not be wanting ; lobsters buttered thighs,
 Hartichoke, marrowbone,² potato pies, 2768 Wines and
 Anchoves, lambes artificiallie drest stones,
 Fine gellies of decocted sparrowes bones.
 Or if these faile, th' apothecaries trade
 Must furnish them with rarest marmalade, 2772 Lobsters, pies,
 Candid eringoes, & rich marchpaine stuffe ;
 Vpon which eates ther is consumde enough
 To give suffieient to a hundred men,
 Spent but on ordinarie fare. But then 2776
 These dainties must be washd downe well with wine,

¹ Blank in MS.; something erased.² Very much like Moorrowbone in MS.

sack, eggs,
Muscadine,
Alicant,

and dainties
enough to crack
a man's purse-
strings.

Thus is our great
city made a
brothel.

The Magistrates
should rid it of
this cursed crew.

Remove the
cause, and the
effect will perish.

[leaf 32]

Lop off these
ulcered members
with the hand
of justice.

- With sacke & sugar, egges & muskadine,
With Allegant, the blood of Venerie,
That strengthens much the backes infirmity. 2780
- Abundance of these dainties they 'l not lacke,
Although it make my gallantes purstrings cracke.
And yet sometimes these cittie dames will spend
As if their husbands wealth could ne're have end. 2784
- Then after this libidinous collation
They doe proceed to act their owne damnation.
- Thus is the worthiest city of our land
Made a base brothel-house, by a lewde band 2788
- Of shamelesse strumpets, whose vncurb'd swing
Many poore soules vnto confusion bring.
- You magistrates, which holde Astreas sword,
For countries cause joyne all with one accord 2792
- To clear the eitty of this cursed crew,
Least the whole land the noysomenesse doe rewe
Of their contagion. For the better health
Of the whole body of the commonwealth, 2796
- Cut of these rotten members, & beginne
First at the head of this notorious sinne.
For this is written one the Lidian stone,
“The effect doth perish when the cause is gone.” 2800
- These bawdes & panders which doe give receat
(Being indeed the meanes wherby they eat)
To whores & ruffians, whose damnd villanie
Doth purchase gold & sell iniquity ; 2804
- Were they expeld the cittie, ther would grow
More continenee, for¹ them these heades doe flow ;
The springs of lust, these fountaines, being drawne dry
The lesser streames would stint immediatly. 2808
- Lop of these vleerd members of our land,
These putrified members ; with the hand
Of justice chase hence this vngodly rout,—
Subtract the fewell & the fire goes out,— 2812

¹ ? from.

Bodily disease.

His bothe, her vnwholesome luxurie
Hath brought to the disease of venery : 2848
And I much fear this their lewde fashion
Will bring his soule vnto damnation.

*Leave me, ha ye
I need no such
counsells and
City lawes,*

Silvius doth shew the city dames brave sights,
And they for i'the pleasure him a nightes. 2852
City & country are beholding to him.

*When blithe
peare, ages are
genty.*

And gladd with purse & blythe both to weare him.
But what talke I of these, when brighter starres
Darken their sylandant beauty with the scarres 2856
Of this insatiate sinne? If honour fall
Gentry must needles submit himselfe a thrall.
But whether clist thou, my aspiring Muse?
It wilbe thought presumption & abuse 2860

*Farewell, my
Muse, to tax
nothing:*

To tax nothing! Farewell, farewell!
Thou art an freare above thy native syphare,
Something thin canst not in oblivion drawne;—
Why come one then, & briefly set it downe. 2864

*Come haste that
he has made
fiftie cuckollis
in the year;*

I heard Brusant by his hande sweare
He on[e] & fifty cuckollis made last yeaer.
Pitty it was he did ne farther gree,
Each weeke woulde have done well to struck a doe, 2868
And given the keeper his due fee to seeke
When as he came to th' two & nyfth weeke.
Whom shall we finde to make vp the iust number?

*Erre, wherefore
so mire,*

To bring't about is my conceit dith cumber. 2872
Why, what a foole am I to seek thus farre?
You did see many cuckollis make or marre?
Well then, if faith you may, for all ye r[el]ife,
Make vp the two & nyfth yeaer sold.

*Is there no
disposse*

Madame Emilia hath a proper squire
To usher her vnto the fillyng nite
Of sulle-polling last, who knowys his cues
Wher he must leave her, where ostentance vse; 2880
And I can while's i'the acte the horrif crime,
With pickling radish will cut the time:

*Milord's wife
hath sent
a ring, and a
ring,*

And for a need, when she wantes fresh supplie,		and can at times supply her wants himself.
Her sensuall desires satisfie.	2854	
Base slave! which standest centinell to lust, Suffering thy scule, polluted with the rust Of canckered sinne, by thy neglect to perish. Which above all things thou shoulst love & cherish!		
Thou instrument of sinne & Sathan's ¹ rage!	2859	
Incarnate devill! pandarizing page! Be sure (vnlesse repentance pardon gaine)		But he may rest assured that there's a place reserved in hell for him,
There doth a place in hell for thee remaine.	2862	
And for those lechers which will never linne (Accounting lust but as a veniall sinne) To committ incest, whoredome, sodomy, Defile the land with damnd adulterie.	2866	as well as for all who are guilty of incest, whoredom, sodomy, and adultery.
Which strive not to supprese their lewde desires, But fewell ad to their lust-burning fires, By seeking wicked opportunities To act their damnable iniquities,	2900	Teasing
Till they have ruin'd all their hope of lisse, Devilles will hale them to helles darke abisse.		

¹ MS. Sathan.

Sat[ira] 7.

[AGAINST THE PASSIONS OF THE MIND.]

ARGUMENTUM.

Reginam mentis rationem, serva rebellis
 Passio devincit, calce tyrranna premit,
 Dum gerit immodos (victa ratione) trivmphos,
 Incautos homines, ad mala dama rapit.

- | | |
|--|---|
| God gave to man
a reasonable soul
that he might
govern all things.

Reason is the
queen of the soul,

but she is become
the slave of her
subject,

who boldly rebels
against her. | God gave to man a reasonable soule,
That he might govern vnder his controle
All other creatures in the world beside,
Yet man wantes reason how himselfe to guide. 2906
Reason, <i>the soules queen</i> , whose imperious sway
Should rule the microcosme of man, & stay
By her wise governing authority
Each insolent affections tyranny, 2910
Is through much, too much, sufferaunce become
Slave to her subiect, who vsurps her roome.
Ambitiously aspiring passion,
Ever delighting in rebellion, 2914
Collects her forces, meets her prince i' th' field,
Subdues her power in conflict, make[s] her yeild.
And now <i>the tyrannesse</i> beares all <i>the stroke</i> ,
Clogging her suffering neck with servile yoke, 2918
And proud insulting in her victorie,
Trivmphs o're mans base imbecillity. |
|--|---|

- Thus his owne servant, every base affection,
Keeps him in slavish t[h]ral dome & subjection. 2922 Every base
affection keeps
man in thraldom.
- By love or hatred, by ioy, grieve, or feare,
Desire, boldenesse, anger, hope, dispaire,
Man is enthrald, & doth submitt his will
Their tyrannies & pleasures to fulfill. 2926
- The Amoretto, pearc'd with Cupides stroke,
Must straight submitt his neck vnto *the yoke*
Of peevious love. Either his mistrisse haire,
Or else her forehead is beyond compare ; 2930
*If man falls in
love he must
submit to the
yoke of peevious
Fancy,*
- Her eyes are starres, & her cheeke roses be,
Her lips pure rubies, her teeth ivorie,
Her breath perfume, her voice sweet harmonie
Passing Threician Orpheus melody ; 2934
*and compare his
mistress to*
- The path between her brestes a whiter way
Then that celestiall via lactea ;
Her veines pure azure, or what colour 's best,
Her skin sleek sattin or *the eygnettes brest* ; 2938
[leaf 33, back]
*Venus, Pallas,
Juno, and Diana.*
- A Venus in whom all good partes doe hitt,
More then a second Pallas in her witt ;
In stately pace and dazelng maiestie,
Another Iuno ; in pure chastety 2942
- Spotlesse Diana. Thus is all her feature
Beyond *the fashion* of a humane creature.
Then what "ay mees !" what crossing of his armes,
What sighs, what teares, what love-compelling charmes 2947 Then to hear his
"Ah me's!" till
he gets dis-
enchanted!
- He vseth, would enforce a sieke man smile !
Yet all the paines he takes is to beguile
His sillie soule ; for having once enjoyed
The thing, for which he erst was soe anoyde, 2950
*Then his "saint"
seems a devil.*
- The tide is turnd, the saint doth seem a devill,
And he repentes that soule-bewitching evill
¹ Which once his fancy as a good adoré ;—
His mistresse love, I mean, is now abhorde. 2954
- Another's minde by hate distempered is,
¹ /I in margin of MS.
- The mind of
another is over-
come by hate,

- Malicing whom in shew he seemes to kisse.
 This base affection causeth dismall strife,
 Despoileth honowr, & destroyeth life. 2958
- which he hides
by dissimulation.*
- Yet in these dayes 'tis counted pollicie
 To vse dissimulation ; villanie
 Masqu'd¹ vnder friendships title (worst of hate)
 Makes a man liue secure & fortunate. 2962
- Such as he are
worse than
Timon of Athens.*
- These Machiavillians are *the men alone*
 That thrive i' th' world, & gett promotion.
 Athenian Timon, in his hatefull moode,
 Was ne're soe bad as some of this damnde broode, 2966
- This brood of Caines, these dissembling knaves,
 These mankinde-haters, bloody minded slaves,
 Which all *the* world with horrid murders fill,
 Laughing one those whom they intend to kill. 2970
- A third sort have
their minds
overwhelmed
with joy.*
- A third ther is, which gaining some vaine toy,
 Is overwhelmèd through excessive ioy.
 The husbandman, if that his erops proove well,
 Hath his heart fild with joy 'cause his barnes swell ;
 The marchant, if his gaines doe safe come in, 2975
- Some are over-
come with grief,*
- Is with ioy ready to leape out on 's skinne ;
 The vehemeney of this passion 's such,
 Many have² died by joying overmuch. 2978
- Another, shuning comfort & relief,
 Suffers himselfe to be surcharge with griefe,
 And soe this passion doth his reason blinde
 That it begettes a frenzie in his minde. 2982
- [leaf 34]*
- Another, if that fear doe him assaile,
 Doth suffer that affection to prevaile,
 And doth bring him [in]to such frantieke fittes,
 As you would judge him to be out on 's wittes. 2986
- an I scorne with
fear.*
- Each bush doth fright him, & each flying bird,
 Yea his owne shadowe maketh him afeard.

¹ *Masque* originally written ; altered into *Masqu'd*.

² This *have* seems to have been *o'ave*, but a line is drawn through the *o*.

- Desire in others sheweth forth his mighte,
Making them follow brutish appetite. 2990
- Desire of honour fires th' ambitious minde ; Honour fires
Desire of wealth the covetous doth blinde ; the ambitious.
- The lecher cannot lustfull thoughtes withstand :
- Reason's controlde by passions that commaund. 2994
- Another, rash & indiscreetly bolde, Rashness by some
Hazardes himselfe in dangers manifolde, is mistaken for
Yet thinks himselfe (mislead by his temerity) valour.
- To vse true valoar & dexterity ; 2998
- When folly his companion is assignde,
- For "who soe bolde as bayard that is blynde ?
- With rashnesse is conioynèd impudence, Impudence is
With which my Muse in noe ease can dispence. 3002 often conjoined
with rashness.
- His talke is bawdry, he doth rather choose
- His soule then a prophane conceite to loose.
- Mischief-procurer anger rules another, Anger rules some,
That knowes not friend from foe ; stranger or brother, and deprives
All's one to him ; for in his bedlem fitt, them of their
3007 wits.
- Which quite deprives him of his litle witt,
- He cares not whom he strikes, or what vile wordes They care not
That cutt like razors, or sharp edgèd swordes, 3010 whom they wound.
- Flie from his hasty tongue. This passion swaies
- And rules over too many now adayes,
- For each vaine toy stirreth vp man to furie,
- When he in patience greatest wrongs should burie. 3014
- Hope & affection is that doth least harme Hope and affec-
Vnto the soule of man ; for it doth arme tion do the least
With constancy in trouble to endure harm.
- The worst of evill that sad fates procure. 3018
- It makes the prisoner, bound in gives of steele,
- In expectation of release, to feele
- Noe torment in his bondage ; cures the sickle
- Of his diseases ; makes the halfe dead quicke. 3022 They console
Yet is this good conioynèd with some evill ; the prisoner and
To hope on God is good, but from the devill cure the sick.

Don't expect aid
from the devil.

To expect healp, as they doe which attend
With expectation of a happy end
To some ill act, is diabolicall,
And not by Christians to be vsde at all.

3026

Despair drives
men to suicide.

But when I come to think vpon dispaire
(Which to withstand the rediest meanes is praier) 3030
I muse to think it should soe much bewitch
The minde of man, making *the soule* (like pitch)
Commit such deeds of darkenesse, such damnd ill,
As with *our owne handes* *our owne lives* to spill. 3034

[leaf 34, back]

A man void of
passion is void
of good.

Farre be it from me all passion to exclude
Out of mans soule, my meaning's not so rude ;
For 'tis an axiome not to be withstood,
" *He that* is void of passion's voide of good."¹ 3038
Love of *that* love deserving Diety,

Love to God
kindles devotion.

Which doth produce effectes of charity,
And kindles in mans heart² devotion,
Once to extenuate were a sinfull motion
Of a pestiferous braine ; noe, I desire
To ad more fewell to that holy fire.

3042

Godly hate is
commendable.

Nor can I but commend of godlie hate,
Detesting sinne, *that* doth commaculate
The soule of man ; this passion's worth commanding,
That hates the offence, yet loves *the* man offending.
Neither will I restraine the heart from joy

Joy in modera-
tion is good,

Soe that w/ih moderation we employ
This passion to good vses ; hartes rejooyce,
But let *the* cause be singuler & choice.

3046

so are godly
sorrow and
filial feare.

Grief likewise must abounde in every man
That will indeed be a true Christian, 3054
Sorrow *the badge* of true repentance weares,
Sinne must be purgde by a whole flood of teares.
³ To filial feare I likewise doe assent,

¹ *blood* was first written, then a line drawn through it, and *good* written after.

² MS. heard.

³ / *I and* written in margin of MS.

That's awd from sinne by love, not punishment. 3058

Salvations hope, celestiall ioyes desire,

Virtuous boldenesse, with religious ire,

Are heavenly passions not to be denide,

But as occasion serves, to be applide 3062

To their true endes. Affectiones of such kinde

Mie Muse disclaiimes not ; but all such as blinde

The eyes of reason, & doe quite *pervert*

The soule, mans better intellectuall part, 3066

That keep him from *the path of his salvation*,

And lead *the way which brings vnto damnation*,

These, these they be, on which I doe engage

My vexèd Muse to wreck her spleenfull rage. 3070

Philautus with his very soule doth love

A wench as faire as Venus milke white dove ;

He loves his hunting-horse, his hauke, his hound,

His meat & drink, his morning sleeps profound ; 3071

He loves to follow each new-fangled fashion,

He loves to hear men speake his commendation,

He loves his landes, *that bring him store of pelfe*,

But above all things he doth love himselfe. 3078

but himself
most of all.

In all this love noe love of God I finde,

Noe love of goodnesse, but a love confinde

To sensuall delights, to sinne & ease,

A love to others see himselfe to please. 3082

Thou impious worldling, leave this vaine affection,

[leaf 25]

Which only on thy selfe hath a reflection ;

This sinne relinquish, lest incensèd Love

Doe iustly plague thy misapplyèd love. 3086

This is love
misapplied.

I saw (a sight *that* made me much affraide)

Amorphus kisse his mothers kitchin-maide.

Me thought as both their heades together came,

I saw *the devill* kissing of his dam :¹ 3090

And yet this foole 's in love with her 'bove measure,

Calls her *the mistresse* of his² ioy & pleasure ;

Amorphous is in
love with his
mother's kitelen-
maid.

¹ Final e crossed out.

² MS. *her.*

Sweares *that faire roses grow vpon her cheekes,*
When I'le be sworne 'tis fitter place for leckes ; 3094
Saiers her sweet breath his amarous fires increase,
When she smelles filthy strong of durt & grease.
*"But like to like, *the collier & the devill,*"*
He & his wench ; she stammers, he doth drivell ; 3098
He squints, & she doth gogle wondrous faire ;
His botle-nose is red, soe is her haire ;
She hath a crooked backe, he a polte foote ;
His face is blacke, & hers begrimed'e with soote ; 3102
A loving lovely couple most divine,
*Pitty it were *that they should not eombine.**

**It is a case of
like to like ;
the collier and
the devil.**

Pamphila is in love with every man
 That comes within her sight, & if she can 3106
 Will prostitute her body to his will,
 And never leave till she her lust fullfill.

**Pamphila is in
love with every
man she sees.**

Stepmother Phœdra woos her husbandes sonne,
 Hypolitus, but he with care doth shunne 3110
 Her odious lust, loathing a sinne soe vile
 As his sires bed with incest to defile ;
 But still she sues, & still he doth denie,
 Till vrgde to farre, he doth her presence flie. 3114
 Lust thus by verteous chastetie withstand
 Is turnd to hate, & hate thirsts after blood ;
 And his hartes blood it is this thirst must ease ;
 Only his death can her fell hate appease. 3118

**Phœdra's love to
her stepson is
turned to hate.**

True Machiavillian Cæcilius

With hate doth prosecute Honorius,
 Because his vertues did deserve more love,
 And he i' th' Court respected was above 3122
 His high aspiring selfe. Yet till the end
 In outward shew he seemd to be his friend.
 But when *that Fortune had once turnd her wheele*,
 He was *the first that did his furie feele* ; 3126
 For then his rage burst forth, & it is thought
 This one mans hate his sad destruction wrought.

**Honorius is per-
secuted because
of his virtues.**

- | | | |
|---|------|--|
| Misotochus (which his hand will sooner lend
To bring his neighbour to vntimely end
Then save his life) hath horded vp his corne,
Ready to burst his garners with the horne
Of his abundance, & doth hope his seed
Kept from the market will a famine breed ; | 3130 | A man who
would rather
help to kill than
save life,
[leaf 35, back]
keeps his corn
till there's a
famine. |
| And therfore will not sell a graine this year,
Nor to sustaine his householde thresh an eare ;
But lives one rootes like a Diogenes,
With poor thin drink, & course bread mad[e] of pease.
What though the poore doe want, begge, starve, & dye,
They get from him noe healp in miserie.
Their hunger feeds him fat, he ioyes to see
Their death-procuring sad calamity. | 3134 | Though the poor
die of want they
get no help from
him. |
| Thou hateful cynick-dog, belov'd of none,
Beecause none loving, not thy selfe alone !
Inhuman devill ! think some fatall hower
Will bring huge troupes of vermine, to devour
Thy graine & thee ; or that from heaven will fall
Consuming fyre & destroy it all. | 3142 | |
| Looke for some fearfull vengeance to be sent,
Some plague vnheard of, some straunge punnishment ;
For such damnd hatred, iust revenging God | 3146 | But troops of
vermin devour
him and his
corn. |
| Will scourge thy sinne with some vnusuall rodde. | 3151 | |
| Nænius hath with much officious labour
Recovered his mistresses lost favour,
For the which act the foole's soe overioyde
That through excesse therof he is annoide.
When she vouchsafte that he might kiss her hand, | 3154 | One fool was so
overjoyed at his
mistress's
favours, |
| The asse had much adoe on 's feet to stand, | 3158 | |
| He was soe inly ravisht with delight
Of that rare pleasure : such another fight
Twixt reason & his passion would have sent | | |
| A foolish soule to Plutoes regiment. | 3162 | that another fit
like it would
have killed him. |
| When Carthaginian Hanniball, that stout
And politicke capitaine, which soe often fought | | |

- With Roman Consuls in their native soile,
And their best forces many times did foile, 3166
It is recorded by cronologers
And excellent histriographers,
- A Roman matron
heard that her
two sons were
killed in the
battle of Cannas.
- In *that vnluckie Cannas overthrowe*,
When few or none escapte deaths fatall blowe, 3170
A certaine woman dwelling then at Rome
Heard her two sonnes had their eternall doome ;
For which (as nature would) she did lament,
Her eyes (bare witnesse) all with teares besprent. 3174
- But they escaped,
and she was so
overcome when
she saw them,
that she died.
- [leaf 36]
- But *the young men* seaping by flight their foe
Recover Rome & to their mother goe ;
She hearing both alive returnèd were
And bid her former sorrow to forbear, 3178
Will not beleeve reporte, but trust her eyes,
When sodainly opprest wth ioy she dies.
- One dies in the
act of sin.
- Mopsa, they say, o'recome with joy lies dead,
But how ? i' th' act of her lost mayden head ! 3182
A fearfull end, to die in act of sinne,
And in this death a second death beginne,
A dayly living death, yet dying paine
Which shall in perpetuity remaine. 3186
- Another mourns
her puppy's
death.
- Luctantia, cease thy lamentation !
Thou mone'st thy puppies death with greater passion
Then *the offences* *that* thou dost committe
'Gainst thy Creatour ; which inst ne're a whit 3190
Grieve thy seard conscience ; noe remorse for sinne
On[e] tear enforceeth, but for every pinne,
For every trifle else, that doth distast
Thy foolish liking, thou dost even wast 3194
Thy selfe in sorrow. Wash thy blubbered eyes,
And cry no more for shame ! If thou be wise
See that hence forth thou keep thy fludgates dry,
And weep for nothing but iniquity. 3198
- She should weep
for iniquity.
- Mutius, why art thou thus opprest with griefe ?
Take comfort man, & thou shalt finde relieve ;

Be not dejected, bear a constant minde :

What though the tempest of an [a]dverse winde 3202 If adversity come
Hath blowne thy fortunes downe, ruind thy state ? do not be cast
down.

Wilt thou for this aecuse the god of fate,

And yeild to sorrow ? Doe not soe ; beware,
'Twas merey in him then thy life to spare. 3206

When he destroide thy goods, had 't been his pleasure
He might have ruinde thee & them together.

But now thy substaunee & thy wealth is lost,

Thou art vndone, & all thy hopes are erost ; 3210

Ther is noe meanes to rise : who once doth fall
Is still kept downe, & cannot climbe at all.

Fear not, Antæus more couragious grew,

And by his fall did still his strength renew. 3214 Antæus became
more courageous
by his fall.

Be thou like him ; may be this misery

Was pre-ordainde for thy felicity.

Grieve not at all, ther's blessing still in store,

And he *that* tooke thy goodes can give thee more. 3218

Ther's three ill feares (to one good filiall)

There are three
ill fears :

A worldly, servile, & a naturall :

A worldly feare is when some worldly gaine

Makes vs doe evill, or from good abstaine ; 3222

When for our profit, pleasure, & our ease,

We doe not good, but men fear to displease.

There is a worldly fear, a fear to lacke

A worldly fear,
or fear for want
of things
necessary.

Things necessary for the maw or backe,

3226

Which hath in nature greater confidenee,

Then in Gods all-foreseeing providence.

[leaf 36, back]

Naturall fear is a distraction

Of mind & senses, by th' iniection

3230

Of some moste eminent danger ; & this passion

Is great where faith doth want his operation.

A servile fear's a fear of punishment

A servile fear,
or
a fear of punish-
ment for ill
deeds.

Vnto the reprobate coincident,

3234

Whom oftentimes vnto good actes doth drawe,

Not fear of God, but fear of humane lawe.

A man would
steal, but he
fears punishment

The Church
dignitary would
neglect his duty,
only he fears the
consequences.

Phorbus has
been frightened,
but it was only
a cat,

which he thought
was the devil.

Caligula creeps
under the bed,
but it is a poor
shelter.

One wishes for
an estate

- Letia doth fear to play *the* whore with any,
And yet she loves the sport as well as many 3238
That act the sinne ; what hinders her intent?¹
O she's afraide of shame & punnishment.
- Irus is poore, yet feares to play *the* theefe,
And yet his fingers itch to get relief, 3242
"But the burnt childe (we say) doth dread *the* fire;"—
Hee's burnt i' th' hand, the next is halters hire.
- Romanus keeps his monthly residence
At church, although against his conscience ; 3246
He would refraine (because he doth abhor it)
But *that* he feares to be presented for it.
- Bellina, lost in a tempestuous sea,
Fears drowning much, & fear doth make her pray. 3250
And yet her prayers, which doe seeme profounde,
Are but lip-labour & a hollow sound ;
For set a shore, vnesse apparent evill
Affright her much, she fears nor God nor devill. 3254
- Phorbus, what makes thee looke soe like a ghoast ?
Thy face is pale, thy senees are quite lost,
Thy haire vpon thy head doth stand vpright
As if thou hadst been haunted with a spright. 3258
- Why soe thou hast, thou thinkst ; what, hast thou soe ?
How seapdst thou from him ? would he let thee goe ?
Sure 'twas a very honest devill, friend,
Wer he hobgoblin, fairie, elve, or fiend. 3262
- Thou fearfull idiot ! looke, it was a catt,
That frights thee thus, I sawe her wher she satt ;
But thou wth conscience guilty of much evill
Dost deeme *the* eat to be a very devill. 3266
- Caligula, creepst vnderneath thy bed ?
That's a poore shelter to defend thy head
'Gainst Ioves feard thunderbolte ; huge Atlas hill
Cannot preserve thee, when he meanes to kill. 3270

Votarius wisheth for a great estate,

¹ MS. intentent.

And saith *the* poore should then participate
Of all his blessings ; yet doth nothing give
Although he be exceeding well to live, 3274

And might healp others, till his substauenee grew;

But the olde proverbe is exceeding true,

"That these great wishers, & these common woudlers,
Are never (for the moste part) good householders." 3278

[leaf 37]
that he might
assist others.

Timophila her part of heaven would sell

Timophila her part of heaven would sell
To be a ladie, she so much doth swell
With this ambitious longing, to be call'd

Another would sell heaven to be a lady and be called Madam.

Madam at every word ; to be enstalde 3282

In such a chaire of state, were heaven it selfe.

Ambitious woman, high aspiring elfe !

All thy desires are wicked, thou vnblest,

Vnlesse Godes Spirit, working in thy brest,

Change thy desire from vaine & earthly toies

To covet truely after heavenly ioyes.

Chremes is troubled with the grec

Of golde-desiring Midas ; he doth finde Noe comfort but in gaping after gaine. Would to his wish awarded were <i>the</i> paine That Midas felt ; who, thirsting after golde, Wishd <i>that</i> what e're he touchd might change <i>the</i>	3290	greedy, and his only comfort is in gain.
mould	3294	Midas wished all things turned into gold,

Into that purer mettall. Phœbus graunt
Confirm'd the misers wish, but soone did daunt
The wretches minde ; for all the foode he tooke
To comfort nature, cleane his forme forsooke 3298

And turnd to golde. The asse had surely starvede

Had not Apollos power his life preservyde

By taking of his wish. May the intent

Of Chremes meet with *the like punishment*; 3302

Or, since *that* Midas greedy minde he bears,

May he with Midas wear *the asses ears.*

Dame Polupragma, gossip Title-tattle,
Suffers her tongue, let loose at randome, prattle 3306

and had starved
had not Apollo
taken off his
wish.

Dame Tittle-tattle

goes to public
feasts,

and talks
polities and
divinity.

Temerus, wishing
to advance
himself,

[leaf 37, back]

undertook to kill
the general of
the foes' army.

Brought to the
rack he confesses
all

Some men sin
and boast of it.

They think
money can buy
them off,

- Of all occurrentes ; comes to publike feastes
Without invitement, 'mongst *the* worthiest guestes
Takes vp her roome at table, where, more bolde
Then truely wecome, she discourse will holde 3310
Of state affaires, talke of divinity
As moves *the* hearers to deride her folly, }
But grieves me to *the* heart, that thinges soe holy,
Things which in greatest estimation stand, 3314
Should by her foolish lips be soe prophande.
But Betterice let me thee this lesson teach,
To leave those thinges *that* are above thy reach.
- Temerus, which i' th' warre had borne a launce, 3318
Vpon some great exploite would needes advaunce
His high attempting minde, & doe some act,
To make *the* world applaud his worthy fact.
- Then (ne're regarding what might him befall) 3322
He takes in hand to kill *the* generall
Of the foes armie ; but his vaine intent
Met with as ill successe ; care did prevent
His desperate boldenesse, ere he could come nigh 3326
His wished end ; for, taken for a spie,
And brought to th' racke, torture did him compell
The truth of his straunge stratagem to tell ;
For which *the* wretch in horrid torment lies, 3330
Being iustly plagu'de for his rash enterprise.
- Anaidus, art soe clean devoide of grace ?
Hast thou soe impudent a brasen face,
Not only to act sinne with greedinesse, 3334
But to make boast of thy damnde wickednesse ?
Was 't not enough with wordes to have beguild
Thy mothers maide & gotten her with childe,
But *that* thou must most shamefully beginne 3338
To make a iest of this thy hellish sinne
'Mongst thy companions ? Thou perhaps dost think,
Because thy law-perverting cursèd chink
Hath freed thee from *the* standing in a sheet 3342

(A punishment for thy offence moste meet)

That there remaines noe more? Yes, ymp of hell,

There is a Judge which in the heavens doth dwell,

An vncorrupted Judge, *that will award*

but an uncorrupted Judge dwells in heaven.

3346

Damnation for thy sinne, vnlesse regard

Of *that* vnhappy state wherin thou art,

Softning (I fear) thy vnrelenting heart,

Shew thee thy soules deformity, & in

3350

Repentaunce fountaine make thee purge thy sinne.

Looke vpon Adrus in his furious ire!

The limbs of
Adrus shake
with anger.

He seemes to burne like some red cole of fire;

How his eyes flame! how his limbs shake with rage!

How his voice thunders, as he ment to wage

3355

Warre against heaven! Surely the cause is great

That makes him in this sort himselfe forget;

It cannot but be matter of much consequence,

3358 What moves him
so?

That moves *the man* to this impatience?

Faith no, you are deeeivde; *the* cause was smale,

A better man then he would put vp all,

Were *the* disgrace more hainous, which is none

3362

But *that* his cholerike humour makes it one.

This asse (which for *the* wagging of a straw

He'll draw his
dagger upon
any man :—

His dagger vpon any man will drawe)

Walking i' th' street, was iustled from *the* wall

3366

why? Somebody
pushed him into
the gutter!

Downe almost to *the* channell; this is all

That puttes him in this fume! Would you surmise,

[leaf 38]

A man that hath the vse of reasons eyes

To guide himselfe, should for a cause soe light,

3370

Soe smale a matter, be in such a pligt!

Ready to frett himselfe to death, to sweare,

To curse, & banne, as if [he] meant to teare

The earth in sunder, only for this end,

3374

And all this fury
because he
knowes not on
whom to bend
his fury!

Because he knowes not vpon whom to bend

The furie of his rage! Thou irefull foole!

Vse henceforth to frequent *the* learned schoole

Of sacred vertue, which will thee inspire

3378

With patience to moderat thine ire.

Good Mistress Orgia, holde your hasty handes !

Because your maides have not pind in your bandes

According to your minde, must the stick flie 3382

About their shoulders straight ? Should they replie

In your owne language to you, you were servde

According as your rage had well deservde.

But this is nothing with this furious dame, 3386

Ther's other matters *that* deserve more blame.

She will not stick to breake her husbandes head,

Revile¹ him to his face & wish him dead

In most reproachfull manner ; he, good man, 3390

Dares not replie a worde, but gettes him gone

Till her fit's past, & doth with patience

Endure his wives outragious insolence.

Thou furious vixen, learne to rule thy passion, 3394

And vse thy husband in a better fashion,

Or I will have thy name to be enrolde

For a moste shamelesse & notorious scold !

You who lay the
stick about your
servants' shoulders,

and break your
husband's head,

learn to rule
your passions.

Manlius lives in
hope of inheriting
his uncle's
lands.

A bird in the
hand is worth
two in the bush ;
and he who
waits for dead
men's shoes may
go barefoot.

Manlius hath a very mean estate, 3398

Yet lives in longing hope of better fate ;

He hath an vnkle above measure rich,

And cares not much if he lay dead i' th' ditch ;

Hopes he cannot last long because hee's olde ; 3402

And then he hopes to seaze vpon his golde.

Foole, how dost know *that* thou shalt him outlive ?

'Twere better for thee, did he something give

Now while thy wanttes desire relieve ; "one thrush 3406

I' th' hand is worth more then are two i' th' bush ;"

And "he *that* hopes to put one dead mens shoos,

It often comes to passe he barefoote goes."

Elpinas, which with seas doth traffique holde, 3410

Hath made a ship out for West Indian golde,

And all his hopes doe in this venture lie :

¹ *Rereale* originally. The stroke over the second e is continued till it looks more like j—*Revjle*.

- Should she miscarry sure *the man* would die ;
 But hope, which holds him like a violent fever, 3414
 Flatters him still he shalbe made for ever
 At her returne ; & since she first began
 To cut *the billowes* of *the ocean*
 With her swift keel, his minde, more swift then she,
 Followes her in *the voyage*, & doth see 3419
 With eyes of selfe-delighting fantasie
 (Which sometime wrap him in an extasie)
 Her prosperous traffique. If *the day* be faire 3422
 He hopes *that homeward* she doth then repaire ;
 If stormes obscure *the brightnesse* of *the skie*,
 He hopes she doth in safest harbour lie.
 The time which slowlie seemes to passe away 3426 He daily tells
 Vnto his longing hopes, he day by day over the time for
 Telles o're in minutes ; not a puffe of wind
 Blowes, but *that straight* his advantageous minde
 Carries it to his ship. Sometime his thought 3430 Sometimes he
 Runnes on *the gold* wherwith his ship is fraught,
 Imagining in his still working braine,
 How to employ it to his best of gaine.
 Thou greedy minded slave ! whose hopes are fixd 3434
 Only on wealth, with pleasure int[e]r]mixt,
 And ne're hop'st after heaven, how canst thou thinke
 But *that iust* Iove should in *the ocean* sinke
 All thy fond hopes, & drive thee to dispaire, 3438 But his hopes
 Which ne're implorst his ayde by hearty praier ? may all be
 Returne at last, and fix thy hopes one him,
 Whose only power can make thee sink or swimme.
- Alston, whose life hath been accounted evill, 3442 Alston, in a fit of
 And therfore calde by many the blew devill,
 S[t]ruck with remorse of his ill gotten pelfe,
 Would in dispaire have made away himselfe,
 One while by drowning, when *that* would not be, 3446
 He drew his knife to worke his tragedie,
 Intending with *that* fatall instrument

[leaf 38, back]
 The merchant is
 all anxiety about
 his ship.

- To eut his owne throte. Fearfull punnishment
 Of a dispairing minde ! O, who can tell 3450
 The pangs *that* in a guilty conscience dwell ?
 Had not *the* gracieous mercy of *the* Lord
 Restraint him from a sinne soe much abhord, 3453
 With his owne handes he would have stopt his breath
 And with his bodie sent his soule to death.
 Thrice happie mortall, which this grace didst finde,
 Soe *that* henceforth thou bear a better minde,
 And let thy actions to his glorie tende 3458
 That savde thy life from such a fearfull end.
 Returne thanksgiving, & desire in praier
 His grace to sheld thee from forlorne dispaire.
- [leaf 39]
- Latro did act a damned villanie, 3462
 Addling blacke murder to his robbery,
 Yet 'cause 'twas closely done he might conceale it,
 For, save himselfe, none living could reveale it.
 But see *the* iust revenge for this offence ;— 3466
 After *the* deed, his guilty conscience
 Torturing his soule, enforc'd him still to think
 The act diselosde, & he in dangers brinke. 3469
 He thought *the* birds still in their language said it ;
 He thought *the* whistling of *the* winde bewraide it ;
 He eald to minde *that* murder was forbidden,
 And though a while, it could not long be hidden.
 Destraet in minde, & fearfull in his place, 3474
 Having noe power to call to God for gracie,
 The devill doth suborne him to dispaire,
 Tells him 'tis pitty he should breath this aire
 Which hath been such a villaine ; thrusts him on 3478
 To worke his owne death & confusion.
- He, though he had *the* murdererous hand to spill
 Another's blood, himselfe yet durst not kill,
 And was afraide of others. What e're stirres 3482
 He iudgeth to be men & officers
 Come to attache him, & his sight vnstable

but God's mercy
restrained him,

and saved him
from such an
end.

[leaf 39]
Latro added
murder to
robbery,

but conscience

and the devil

made a coward
of him,

Takes every bush to be a constable. ¹		and he fears every bush is a constable;
Thus plagud & torturde with dispaire & feare,	3486	
Out must <i>the faet</i> , he can noe more forbear;		
For which according to <i>the course of lawe</i>		till he yields himself to justice.
Deaths heavy sentence one him he doth drawe;		
And being brought vnto <i>the place of death</i> ,	3490	
There in dispaire yeildes vp his latest breath.		
Thus each affection like a tyrant raignes		So every passion reigns over man's soul.
Over mans soule, which letteth loose <i>the reines</i>		
Vnto selfe will, in which soe slavish state,	3494	
Mans sence captivd'e, his reason subiugate,		
Makes <i>the soule</i> clogd, a massie lump of sinne,		
Whiche following his creation should have been		
Like his Creator pure ;—soules were made free,	3498	
Not to be held in base captivitie		
By every passion, but with reasons bitte		
To checke affections from all things vnfitt.		
He therfore <i>that</i> intends to live vpright		He that would live upright must curb his appetites.
Let him in time curbe hedstrong appetite.	3503	

¹ See 3 Hen. VI., v. 6.

[Certaine Poems.]

[PART II.]

[leaf 39, back]

Certaine Poems, comprising Things
Naturall, Morrall, & Theologicall,
written by R. C., Gent.

E dulci virus contractat aranea flore,
Quando ex vrtice mella leguntur ape.

Ad Lectorem.

I did not intend
to place these
Poems before
you,

had not my
friends per-
suaded me to do
so.

They were so
suddenly put to
press, that I

I had not thought (courteous reader) to have pretended thus conspicuously in thy sight this rude & indigested chaos of conceites (the abortive iss[u]e of my vnfertile braine) & to have set before thee this immature & vnpleasing fruit, collected only for my private recreation, & not for thy publique satisfaction & delight ; but the vehement importunity & instigation of certaine friends, with whom I did communicate my moste private studies, prevailing above mine owne determination, enforced me (otherwise vnwilling) to commit this piece of poetry alsoe to thy curteous acceptaunce & kinde censure. It was soe sodainlie thrust into the presse, that I had noe competencie of

time, with the bear, to lick over this whelp, & with a more diligent pervsall to correct any easily overslipped errour. Wherfore I desire thee, if thou finde any, to think it is rather a lapsus penne than an error¹ mentis. As for the crabbed & criticall interpretation of many, *that* would seeme moste iudicious Catoes, & yet are indeed most censorious coxcombes, I waigh it little, and lesse the detracting speeches of barking Momists ; & yet let them both know *that* it is easier to reprove then reforme, & a good word is as soone spoken as a bad. But least I seeme to begge their favours, or distrust mine owne fancies, I will leauue them as I found them, & returne to thee, gentle reader (because thou shalt be both the protasis & catastrophe of my epistle). If thou canst with the bee sucke honie out of this hemlock, I hope, when the garden of my wit shalbe throughly watered with the spring of Helicon, to present thee with flowers. In the meantime, thy present kinde acceptation of this wilbe a great animation to my subsequent endeavours.

pray you excuse
errors.

As for judicious
Catos, I care
but little.

If you, gentle
reader, can suck
honey from this
hemlock,
I may at a
future time
present you
with flowers.

Farwell.

¹ errour in MS.

[Certaine Poems.]

Vera quid hominis forma.

- [leaf 40]
- External qualities do not make a perfect man.**
- What makes a perfect man? My Muse declare,
Externall qualities? Their force is much
I doe confesse; but beastes excell vs farre 3
In them; our stepdame Natures will is such,
 The lions strength mans force doth overquell;
 The hare in swiftnesse doth vs all excell. 6
- The brutes exceed him in senses.**
- In sences likewise brutes doe vs exeede;
Hartes in quicke hearing, eagles in sharp sight;
Spiders in touching; apes when as they feed, 9
Have daintier palates to procure delight:
 Tender-nosd houndes, & vultures, senting prey,
 In smelling doe surpasses vs every waie. 12
- In his form, man excels all beasts.**
- Neither doth mans essentiall forme consist
In lineaments of body well contr[i]vde;
Although heerin of force I must insist 15
He doth excell all beastes *that ever livde*;
 Since beastes aspect is downeward as they passe,
 And man *the* heavens hath for his looking-glasse. 18
- Wealth cannot make him perfect.**
- What then? Doth wealth mans perfect forme compose?
Noe, though thy wealth doe Croesus wealth exceede;
Though many miles thy land can^{ot} enclose, 21
Though all things to thine owne desire succeede:
 Yet this (if thou *the* matter rightly scanne)
 Is of noe force to make *the* perfect man. 24

There is a soule, not generate, but infusde,
Immortall therfore, which conjoynly knit
With [the] corruptible bodie, & diffusde
By vertue through each member, as is fit,
Informes each part, & animates *the same*,
And this mans true essentiall forme doth frame. 30

But his immortal
soul does.

27

De quatuor anni partibus.

Apollo to his flaming carre adrest
Taking his dayly, never ceasing course,
His fiery head in Thetis watry brest,
Three hundred sixty & five times doth source :

Apollo dips his
head into
Thetis' watry
breast 365 times.

3

As many times Aurora doth appear
Ere there be made a full & perfect year. 6

This year equally doth it selfe distribute
Into 4 partes, which we doe quarters call,
Each having his peculiar attribute
Of name, & severall qualitie with all :

The year is
divided into
four parts :

9

Spring ever plesaunt, Summer hot & dusty,
Fruit-ripening Autumne, Winter colde & frosty. 12

Sweet smelling Spring, *that* ever chearfull season,
Clad with *the* verdure of fresh hearbes & flowers,
Renewes *the* year & makes it alwaies geason
By distillation of his fruitfull showers :

[leaf 40, back]
Spring, clothed
with herbs and
flowers;

15

This quarter doth (for soe it is assignde)
Refresh *the* senee & recreate *the* minde. 18

No sooner doth *the* blazing bright beamd starre,
Sol, enter Cancer *that* signe tropicall,
But Summer in his progresse doth declare
A hot ensuing season *that* must fall :

21 Summer, when
Ceres begins
harvest;

Now Ceres, goddesse of all corne & tillage,
Begins her harvest in each country village. 24

Autumn, when
Bacchus treads
the vine.

- When day & night are in equalitie,
Autumne doth then beginne his course to take,
Whom aires temperate serenity 27
A pleasant quarter evermore doth make :
Now Bacchus treadeth¹ downe *the fruitfull vine*,
And doth compose the spirit quickning wine. 30
- When longest night doth make *the shortest day*,
Frostie-faide Winter Autumne doth suceede,
In boysterous stormes his force he doth display, 33
Whose nipping colde doth ofte diseases breed :
Yet man to please this quarter doth present
Domestike sportes & homebred merriment. 36

Winter when
nipping cold
breeds disease.

Planetarum energia.

Astronomers
have found
seven planets.

The morose and
melancholy are
born under
Saturn.

The honoured and
liberal under
Jupiter.

- Astronomers, with their heaven searching eyes,
Seven planets in their severall orbs have found,
Whose influence, they say, descends the skies, 3
And in our mortall bodies doe abound :
Whose force is great, or else they greatlie lye
That calculate mans fatall destinie. 6
- Saturn is mounted in the highest sphear,
Vnder which planet if man life receive,
He shalbe subject to dispairefull feare, 9
Dull melancholy to his minde shall cleave :
His stupid braine, his frowning looke, shall bear
A crabbed nature & a life austere. 12
- Next vnto lumpish Saturn, sprightlie Iove
Moves in his orbe. Who vnder his aspect
Shall breathe this aire (which doth him mortall prove)
He alwaies shalbe held in good respect :
Pleasing his looke shalbe, comely his feature,
Bounteous his minde, and ever kinde his nature. 18

¹ MS. treading.

After Iove, Mars assumes his proper seat, Whom poets faine to be <i>the god of warre</i> ; That man in battell shall his foes defeate	21	[leaf H]
Which vnder Mars is borne, <i>that warlike starre</i> : He will (for of his nature hath been tride) Be quicklie angrie & soone pacifide,	24	Soldiers under Mars.
In midle of <i>the plancttes</i> regiment, Bright Sol, that heauenlie ever burning lamp, Himselfe cloth in his glorious orbe present.	27	The skilful and religious under the Sun.
Who vnder him receives his native stampē, Shalbe well skild in artes, in conference wise, Religious in heart, in life precise.	30	
After bright Sol, the beauteous queen of love Faire Citherean Venus takes her place : Who vnder her aspect is borne, shall prove Skilfull in love ; & with a blushlesse face	33	The skilful in love under Venus.
He shall vnto his lawlesse lust allure Many that are of thoughts & life impure.	36	
Next Venus, in his sphear is Maiaes sonne, Ioves messenger, wing-footed Mercurie : Who vnder his aspect his life beginne Shalbe enduite with craft & subtily ;	39	The deceitful under Mercury.
He wilbe (soe his state thereby may mend) Apt to deceive even his most trusty friend.	42	
Lowest of all <i>the planets</i> placēd is Selfe-schaunging Luna : vnder whose aspect If man be borne, he never shall have misse Of an inconstant heart, which doth detect	45	Women under the Moon.
A perverse nature, & a peevious minde : Vnder this starre are borne most women kinde.	48	
Every man hath his constellation Vnder one of these planets influence		Every man has his star.

- Stars rule man.** Predominating, & *the calculation* 51
 O[f] his ensuing fortunes comes from hence,
 Be he to labour borne, to art, or warres :
 Thus starres rule man, & God doth rule *the starres.*
-

De quatuor elementis.

- Earthly bodies
are composed of
the four elements.** Each sublunarie bodie is composde
 Of *the fower elementes*, which are proposde
 By Nature to *that end*, a worke t' admire
 That aire should meet with earth, water with fire, 4
 And in one bodie friendlie sympathize,
 Being soe manifestlie contraries.
 These elements apparent to *the eye*
 Are mixt, & not of simple puritie ; 8
 Pure simple ones ther arc, but wher they be
 Passes *the skill of our philosophie.*
 Wheither earths purer elementall part
 Reside within Thessalian Tempes heart ; 12
 Wheither Arabia Fœlix it containes,
 Or Edens garden, or th' Elizian plaines ;
 Olympus hill, or mountaine Appenine,
 Our Albion heer, or fertill Palestine,
 I rashly in opinion dare not enter. 16
 Who shall finde out earth[s] yet vnheard of center ?
 Where purest water is, declare who can,
 Whether in midst of *the vast ocean*, 20
 Or where rich Tagus workes vp golden sand ;
 Whether in some clear rivolet on land,
 As in *the spring vpon Parnassus hill*,
 Where the nine Muses dip their learned quill ; 24
 In silver Ganges, or that fountaine rather
 Where faire Diana with her nymphs doth bath her ?
 Art thou perhaps *that purest breathing aire*,
 Sweet Zephyrus, which wontst to make repaire 28

**Where purest
water?**

In Tagus or in
Ganges ?

**Where purest
air?**

[leaf 41, back]
There are simple
elements,

but where can
they be found ?

- | | |
|--|----|
| To amorous Psyche, when for Cupids love,
She fearlesse leapt downe from the rocke above.
If thou be <i>that</i> pure aire without all doubte,
Shew me thy dwelling, & Ile seeke thee out, | 32 |
| And having found thee, then my next desire
Shalbe for purest clementall fire ;
Be it within the moones concavity
Or above all the heavens convexity, | 36 |
| Doe it within <i>that</i> fornace closely lurke,
Where Vulcan & his Cyclopes doe worke,
Or be it <i>that</i> celestiall fire above
Which wise Prometheus stole away from Iove. | 40 |
| But I leave these pure elements alone,
To speake of these amongst vs better knowne.
This quadruplicity, these elements,
From whom each body takes his existence, | 44 |
| Have qualities calde elementarie,
Knowne by the names of first & secundarie.
Earth is <i>the</i> driest in his first degree,
Then coldnesse is his second quality. | 48 |
| Coldest is water in first quality,
Then moysture is his second propertie.
Moistenesse in aire houldes principality,
And heat is secundarie quality. | 52 |
| Fire doth predominate in caliditey.
And then <i>the</i> next degree is siccity.
Fire hot & dry, aire moyst & hot we call,
Seas colde & moist, earth dry & colde with all. | 56 |
| These elements, although they doe agree
In the composure of mortalitie,
Yet in each body one it selfe doth vaunt,
And is above <i>the</i> rest predominant. | 60 |
| In man complexions plainly doe dilate
What element is moste predominant.
In cholericke bodies, fire doth govern moste ;
In sanguine, aire doth chiefly rule <i>the</i> rost ; | 64 |

in phlegmatic
most water.

In flegmatick, hath water greatest sway,
Dull melancholy seemes to be of clay.

It is recorded by some antiquaries,
Nor doe I see that it from truth much varies,

68

That each before recited element

Gives to a bruit his onlie nutriment.

I speake not this of those we purest call,
For they, I know, cannot sustaine at all.

72

The mole lives in
the earth, the
herring in the sea.

The earth vnto *the mole* her essence gives,
The herring only in *the water* lives;

The chameleon
lives in air,
the salamander in
fire.

Aire only *the camelion* doth suffice,
And salamander from *the fire* dies.

76

To these 4 brutes, living in this estate,
Fowre kindes of men we may assimilate.
Like to *the mole* the worldly minded man
Workes in *the earth*, as if he headlong ran

80

Into her bowels; for some paltry gaine,

Man searches the
earth for gold.

He digs, & delves, & toielis himselfe with paine.

His avaritious minde is wholy bent

Vpon *the purchase* of this element;
Blind like *the mole* in 's intellectuall eye
That should direct him to felicity.

84

The second kinde from water doth alone
Producee his lifes best sustentation,

88

And such are they which vse damnd piracie,
And live vpon *the sea* by robberie,
These with *the herring* make *the sea* their friend
Till some of them at Wopping take their end.

92

Ambitious men doe one *the ayer* feed;
Like *the camelion* they are pleasede indeed
With meer aeriall praise; good wordes (I think)

ambitious men
on praise.

Fattens them better then their meat & drinke.

96

Some of this kinde build castles in *the aire*,
Thinking themselues instald in honours chaire
In their selfe pleasing mindes, when such promotion
Is as farre from them as they from devotion.

100

But they think soe ; & he should doe them wrong
That puts them by this their conceit soe strong.

[leaf 42, back]

Lust is *the fire* that doth maintaine the life

Lust consumes
the life of the
venerious.

Of the venereous man (but sets at strife)

104

The soule & body). Did I say maintaine ?

I should haue saide consume, for soe 'tis plaine.

Yet can he live noe more without desire,

Then can the salamandra without fire.

108

De quatuor virtutibus cardinalibus.

What may the reason be that we doe call

Are these virtues
called cardinal
because Cardinals
use them?

Our fower excellent vertues cardinall ?

Is it because Romes Cardinals moste vse them,

And other men doe more then they refuse them ?

4

No truely, for each severall vertue trie,

And you shall finde that they one few relie.

For wisedome first, what wisdome can ther be

In them, who, given superstitiouslie,

8

For the true God doe images adore,

And in necessity their healpe implore ?

Yet why should I their wisdome thus defie,

Whose crafty witt and damnèd pollicie

12 Their policy is to
enrich them-
selves.

Is to enrich themselves, though their soules have

Perdition, whom true wisdome seekes to save ?

For iustice next, doth iustice with them live

Who absolution to each sinne doe give

16

For a corrupting bribe ? The sonne may kill

They do not
excel in justice,

His aged parentes ; man the blood may spill

Of his deepe foe & 'scape ; for a large fee

Wrong shall take place, & right perverted be.

20

If these thinges we may iustice iustly call,

Iustice is vsde by every Cardinall.

But it may be in temperance they excell,

perhaps they do
in temperance,

And therin doe all only bear the bell.

24

if to be Epicures
is to be temper-
ate;

and chastity, if
the keeping of
concubines is
chastity.

[leaf 43]

They are proud
in power.

They tread down
virtue.

These virtues are
called cardinal
because they
embrace all the
rest.

If to be Epicures, and live at ease,
Swallowing vp pleasures when & how they please,
We doe account a temperat sober life,
Then these are they we graunt withouten strife. 28

Their chastety is soe immaculate
That they doe alwaies live in virgin state,
Marriage they nill admitt by any meanes,
Yet doe allowe of concubins & queanes. 32

Lastly to speake of manlie fortitude,
Therin their calling shews them to be rude ;

Full ill (we know, & every man may see)
A steely helme, & Cardnals cap agree ; 36

As for their fortitude of minde, 'tis small,

Proud in their height, dejected in their fall.

I, but their power 's great great ; in oppression,

Treding downe vertue, raising vp transgression. 40

These are their cardinall vertues of cheife fame,

Which we may trulie cardnall vices name.

But now at last a reason shew I shall,

Why we these vertues doe name cardinall : 44

Cardinall iustly may derived be

From cardo, which a hinge doth signifie ;

Soe these 4 vertues, all the rest enfolde,

Even as *the hinges doe the dore vpholde.* 48

Scilicet vt fulvum spectatur in ignibus
aurum,
Tempore sic duro est inspicienda fides.

A rich young
man to prove his
friends

A certaine man which great possessions had,
Had likewise store of friendes ; as who 's so mad
To think that friendship doth not wealth pursue,
Though for the moste part fainèd & vntrue ? 4

This man of wealth (though sell'd it soe be found
In a young man) in iudgement did abound,

- And him bethought a way his friendes to trie,
How they would serve him in extremity. 8
He kills a calfe & ties him in a sack,
Whom vp he takes & carries one his backe ;
And then straightwaires vnto his friendes he goes,
And in this manner doth his minde disclose. 12
“ My friendes,” quoth he, “ your loves I now must trie,
For friendes are truly provde in misery ;
Vnlesse your succours doe my life defend,
I am in danger of a shamefull end. 16
Knowe, in my rage I have slaine a man this day,
And knowe not where his body to conveigh
And hide it from the searchers inquisition,
My house being subiect to no mean suspition. 20
Healp me, good Srs, in my distressèd state,
Since thus to you my griefs I doe dilate.”
“ Depart,” quoth they, “ from vs, you are a stranger !
We mean not for your love to bring in danger 24
Our goodes & lives ; should we a murder hide
Twould even by sencelesse creatures be descried.
Your friendship thus distainde with innocent blood
We doe disclaime. While your estate was good, 28
And your selfe free from danger of the lawe,
The fatnesse of your purse had power to drawe
Our wealth-pursning loves ; but you must knowe,
Our friendships with your fortunes ebbe or flowe.” 32
- [leaf 43, back]
- Thus severally he all his friendes did trie,
And had from them this or the like replie ;
At last he eals to minde a man of fashion,
With whom his father held much conversation 36
Whilome he livde, & oft had heard him praise
His friendship, provde in divers hard assaies.
To this as to the rest the young man lies,
And in like manner his fainde grieve disries ; 40
He for his fathers sake, which was his friend,
Sweares he will doe his best his life to shend.

killed a calf, and
put it into a sack.

He told his
friends he had
killed a man,

and wished them
to hide the body.

They would have
nothing to do
with him in his
trouble.

who at once
promised to help
him.

Having found a
friend, he told
him the trick.

A compact of
never-dying
friendship was
made between the
two.

I had a dream
about the choice
of a wife.

Three virgins
introduced
themselves to
my notice.

- The body then he takes, & meanes to hide ;
Vowes seerecie, what euer doe betide. 44
- " And if," quoth he, " you 'le on my faith belie,
I 'le keep you safe from the world searching eye,
Vntill this gust of danger be o're blowne,
Which threatens death, if that the fact be knowne."
- The man reioycing in his friends firme love, 49
Sayers how he did it but his faith to prove,
" And now," quoth he, " by giving of false fire,
I have found out the thing I doe desire, 52
A faithfull friend, vpon whose trust I may
My life, my landes, & all my substance lay."
- Then vp & tels him all the project plaine,
How the dead body was a calfe yslaine. 56
- The other, wondring at his pollicie,
Resolvèd straight a knot with him to tie
Of never-dying friendship to their end,
Thus each to other was a perfect friend. 60
- Mean while the other from him he removde,
Whose fainèd love sufficientlie was prov'de.

Somnium.

- About the dead time of the silent night,
Disquiet thought debarring sounder sleep,
A dreame I had that did me much delight, 3
Wheroft my minde doth yet impression keepe,
Because it chiefly touchèd single life,
In good or bad election of a wife. 6

- Methought 3 virgins did appear vnto me,
In their attyer all full seemly elad,
Which saide they came on purpose for to wooe me, 9
To know to which I moste affection had :
" But first (said they) before this thing thou shew
Thou each of vs shalt severally knowe." 12

Then first gan say *the fairest of the three,*
 "I Beawty am ; if me thou list to take,
 Thy fancy shall receiue content in me,
 And I will never thy trne love forsake :

15

[leaf 11]

Beauty was poor
and faithful

But I am poore, & have no meanes at all
 Reliefe to give, if want should thee befall."

18

The second then begann, "I Wealth am hight ;
 If me thou chuse thou never shalt have lacke ;
 Aboundance thee to give is in my might,
 To fill thy belly, or to clothe thy backe :

21

Wealth promised
plenty,

Only I am (as thou maist well beholde)
 Deformde, hard-favourd, crabbed, wringkled, olde."

but she was ugly
and deformed.

Then quoth the third & last, "My name is Witt ;
 If me thou chuse to give thy minde content,
 I can discourse, with wordes moste apt & fitt,
 Of nature, heaven, & every element :
 But this be sure, a wanton I will prove,
 And not be tyed vnto on[e] only love."

27 Wit was pleasing,
but wanton.

"And now," quoth they, "thine answeare we request,
 For we of purpose come the same to knowe ;
 Tell whether of vs thou canst fancy best."—
 And heer me thought they left to speake ; when loe !
 I framèd me an answear them to make,
 But forc'd my selfe, & thus I did awake.

33 I awoke before I
made up my
mind.

36

Brevis Allegoria.

Out from the depth¹ of Griefes infernall cave
 Sad Melancholie rose with weeping eyes ;
 Company had she none, ne would she have,
 But ne're pleasd Discontent, with whom she lies 4
 With as swift feet as Griefe to her had lent,
 Vnto the surging billowes of Lament,
 To be washt² o're into the desert Languishment. 7

Melancholy and
Discontent
proceed from
Grief.¹ MS. dept.² MS. waste.

Despair is their
Ferryman over
Lament..

The ferriman, or boatswaine of *the lake*,
Ineredulous, all doubting, hight Dispaire,
Would none conduct *that* did not aye forsake
To draw *the breath* of *that* halfe killing ayre 11
Issuing from Hope, his still professēd foe,
Which makes men constant in abiding woe,
Expecting still at length their trouble to forgoe. 14

The boat was a
fearful hulke,

The boat wherin this Ferriman of hell
Dischargde his office, was a fearfull hulke
Framd' of a guilty conscience (worst of ill); 17
The sailes composde of sinne, whose monstrous bulke
Swelling with sighs, which were *the gales* of windē
Made *the barke* seeme to flie; a fearfull minde 20
Was the maine-mast, & doubt for anchor was assignde.

[leaf 4t, back]

in which
passengers are
carried

Thus rigd & trimd, it floteth vp & downe,
To ferry passengers vnto *the shore*
Of *that* inhospitable desert, where no towne,
Ne humane wight inhabited of yore; 25
Yet gins it now with people to abound,
Which daylie passe o're to *that* hatefull ground,
Although they know it will at length them quite confound. 28

to the shores
of death.

For whie, within that desert lyes a cave,
Where horrid Murder, Death[s] sterne sire, doth dwell;
Him that Dispaire doth hither bring, this slave
Doth straight encounter, leads him to his cell, 32
Presenting him with cordes to stop his breath,
Poyson to kill him, or else doth vnsheath
Swordes, ponyards, knives, all instruments of cursed
death. 35

Hope met
Melancholy on
her way and
cheered her up

As Melanelolie posted to the shire,
To be conducted to this balefull place,
Hope met with her & never gave her o're,
Till she had staide her rash vnsteady pace. 39

And with wise wordes, diverting her intent
 From seeking out *the* desert Languishment,
 At last she brought her to *the* house of Merriment. 42

with wise words.

De Fortuna.

Well have the poetes faide the queen of chance,
 Dame Fortune, blinde, & fixd vpon a wheele,
 The swiftnesse of whose motion may entrance
 A dull spectatours eye ; at whose feet kneele
 Great potentates, & kinges that sue for grace,
 Whom as she list she spurns or doth embrace.

The poets
represent
Fortune
as blind and
fixed on a wheel.

3

6

Sometimes she rayseth to emperiall throne
 An abject peasant & base country swaine,
 Who from *the* yeie to the torrid zone
 Boundeth *the* frontiers of monarchall raigne :
 Then downe she thrustes from their supernall seat
 Princes & kings, & makes them begg their meat. 12

Sometimes she
raises a beggar to
the throne.

9

O could she see, she would not be soe mad
 (As now she is) in honour to advaunce
 (Vertue despide, & art but meanlie clad)
 Vnmatchèd vice, & worthlesse ignoraunce :
 But blinde she is, & seeth no mans fall ;
 Deafe, & can harken vnto no mans call.

Could she see she
would not
promote the
vicious.

15

18

Homo Arbor.

Like as a tree from forth *the* earth doth spring,
 So from *the* earth doth man his essence take ;¹
 The tree shoothes forth & doth faire blossoms bring,
 So man, till youth his mansion doth forsake :
 The tree growing crooked, if you 'l have it mended,
 Whilst that it is a twigg it must be bended.

As a tree springs
from earth, so
man takes his
essence from it.

3

6

¹ Secundum corpus written at the end of this line in the MS.

[leaf 45]

"Just as the
twig is bent the
tree's inclined."

Right soe it fares with man, whose infant age
Is apt of any forme to take impression,
Following advicee & reason or else rage, 9
According as his youths frame takes succession :
If green he be not bended, but let grow,
When he is olde hee'l breake before hee'l bowe. 12

In spring trees
put forth
leaves;
so man, and
both die for want
of nourishment.

When lusty Ver approacheth, he doth bring
Fresh vigour to the tree & liveries gay ;
Soe man doth reassume new health i' th' spring ; 15
The tree when moysture failes will fade away :
And man will quickly perish like a plant,
If he that *humidum radicale* want. 18

The tree falls at
last ; and as it
falls so it lies.

Looke how at length the tree to ground doth fall,
Though long it stand fast fixèd in the earth ;
Soe man, thoug[h] long he live, yet die he shall ; 21
No helpe there is in honour, wealth, or birth :
The tree what way it falls, that way doth lye ;
Even so shall man be iudgde as he doth die. 24

Mundus Theatrum.

The world is by
some compared to
a theatre, the
gods being
spectators, men
the players.

The world by some, & that not much amisse,
Vnto a Theater comparèd is,
Vpon which stage the goddes spectatours sitt,
And mortals act their partes as best doth fitt. 4
One acts a king, another a poore swaine ;
One idely lives, another taketh paine ;
One, like Orestes, becomes mad with rage,
Another seeks his furie to asswage. 8
And as i' th' play that man which acts the king,
(Though many he to his obeisaunce bring)
I' th' end is of no more account then he,
Which represents the beggers misery, 12

In the end he
who plays king
and he who acts

So is't i' th' world, when every man by death
Has his last exit, which doth stop his breath.
The king for all his crowne shall reape noe grace,
Nor beggers meannesse shall his cause embase.

the beggar are
alike

16

But to my thinking, in this saide compare,
Though many iump, yet some things differing are.
In our stage-plaies ther's but one foole at most
And sometimes none at all ; we cannot boast
So much, farre otherwise with vs it is ;
We act *the* same part all, not one doth misse.
They shew awhile in iest their foppery,
We still in seriousnesse our foolery.

In plays there's
only one fool, in
the world many.

20

24

Armat spina rosas.

Hard is it for *the* patient which is ill,
Fulsome or bitter potions to digest,
Yet must he swallow many a bitter pill,
E're he regaine his former health & rest :

Physic is bitter,
but man must
keep himself in
health.

3

[leaf 45, back]

To keep the body safe is mans desire,
Though it be done through water, sword, & fire.

6

The hardy soldier, with death-threatning sword,
To kill his hostile enemy procures,
In hope the conquest will rich spoiles afford,
He mortall strokes & bloody woundes endures :

The soldier
endures wounds,
hoping for
conquest.

9

Victorious tryumph ther doth never grow,
But by the adverse parties overthrowe.

12

The silly bee his hony doth defend,
And from his hive doth chase the drone away ;
Yea oftentimes with man it doth contend
And 'gainst him doth his threatning sting display :

The bee protects
its honey with
its sting.

15

Loth is it his mellifluous meat forgoe,
Which with such paine it gathers too & froe.

18

The odoriferous & fragrant rose,
Which in the spring tide shewes his blushing hiewe,
For fence it selfe with prickes doth round enclose, 21
Which make the gatherer oftentimes to rue,

 And wish, with his prickt fingers making mone,
 That he had let *the* verdant rose alone. 24

*The rose is
fenced about
with thorns.*

T[h]e amorous lover, ere he can enjoy
His wished end, doth many paines endure ;
Sometime his love disdainfull is & coy, 27
And will not stoop vnto his gentle lure ;
 Sometime he feares she will vnconstant prove,
 And not reward him faithfull love for love. 30

*The lover under-
goes many
hardships.*

Straight is *the* passage vertue to attaine,
And steep the hill that vnto honour leads ;
Art is not had without industrious paine, 33
Nor wealth possest by praying vpon beads :
 Things of great prise are not atchiev'de with ease,
 But once attaind, they doe for ever please. 36

*Things valuable
are difficult of
attainment.*

Comparatio mortis & Hyenæ.

A monstrous beast ther is Hyena namde,
Whose shape of sundry formes composèd is ;
Like to a wolfe her visage is iframde, 3
A vipers swelling neck she hath, I wis ;
 An elepha[n]ts huge backe, voice like a man,
 And Proteous-like, transforme her selfe she can. 6

*The hyena has
the shape of
several beasts.*

Death like this monster is in each respect :
First like a wolfe that ravenous is of prey,
Whose very looke his rapine doth detect, 9
Ne spareth he ought commeth in his way ;
 So death is cruell, suffering none escape ;
 Olde, young, rich, poore, of all he makes his rape. 12

*Death is like it
in many respects.*

- Next as a viper swelleth on *the* ground, [leaf 46] 15
 And glideth to & fro to many a place,
 Yet wher he was no print there can be found,
 So nimble is he & so quick of pace ;
 Soe death is heer & yonder in one stound, Death is subtle as
 And kills & sleas, yet no man sees him wound. 18 a viper :

 The elephant in strength to him doth yeild, strong like
 Though he 'mongst beastes the strongest be accounted, the elephant ;
 And castles carries on his back in field, 21
 Where fighting men, as on a tower mounted,
 Safegard themselves & doe their foes annoy ;
 But death whole townes & countries doth destroy. 24

 A man he is in craft & pollicy,
 Lurking full closely to devour his prey ;
 So death is full of craft & subtilty, 27 crafty as man,
 And vnawares doth many take away ;
 As with sweet sleep he closeth oft the sight,
 Yet shuttes the eyes in an eternall night. 30

 Lastly as Proteus into sundry shapes
 (When as him list himselfe transforme) could change, and can trans-
 Or male or female he could be perhaps 33 form himself
 Nor male nor female ; soe doth death estrange like Proteus.
 Himselfe into each sexe when as him will,
 That is, both male & female he can kill. 36

Vesper exornat diem.

- What profitis it the well built ship to ride
 Vpon the surging billowes of the maine,
 Drivne with a pleasant gale & a calme tide,
 If, ere it iornies end it doth attaine,
 By boysterous stormes, which cannot be withstood,
 Sea wrackt it perish in the raging floud ? 6
- 3 What good is it
for a ship to
have a prosperous
voyage, if it is
wrecked in the
end?

The old wife's
medicine cannot
cure grief.

The learned artistes much admired skill
In life-preserving phisicke is then tride,
When some strange cure is wrought ; not every pill 9
Or olde wifes medecine to the sick applide
Can grieve recure ; 'tis arts all knowing lore
Must man vnto his wonted health restore. 12

He who has
fought and
conquered may
claim the crown.

He that with trenchaunt blade in bloody fight,
Singlie opposde, & clad in equal armes,
Hath slaine his foe, or fored him vnto flight, 15
Vsing noe witch-craft, sorcery, nor charmes,
May worthely crowne his victorious brow
With oken leaves of Ioves triumphant bow. 18

[leaf 46, back]

The result
praises or
dispraises every
man's work.

Who truely can affirme the day will prove
Pleasant & faire, e're even doth appeare,
When sodeinly¹ o'recast, the heauens remove 21
Oft times their beawty which our sight doth chear ;
*Successe by the event is knowne, the end
Doth every action praise, or discommend.² 24

Virtus persequenda.

He who pursnes
virtue in youth
shall be famous
in age.

He that in youth doth vertues path way tread,
When age vpon his wrinkled front shall sitt,
A crowne of honour shall enguist his head, 3
And though he dye, his praise shall never flitt :
With her shrill trumpet never dying Fame,
Vnto the world shall still resound his name. 6

He that despises
virtue shall be
forgotten,

But he that vertue in his youth disdaines,
And like a lozell runneth out his race,

¹ I cannot tell whether this was intended to be *sodeinly* or *sodainly*. The MS looks more like *sodainly*.

² * — Careat successibus opto

Quisquis ab eventu facta notanda putat.

Written in the margin of the MS, with the asterisk as above.
Ovid. Epp. 2. 86.

Shame & not honour in his age attaines,	9
And after death on earth shall have noe place :	
Lethe shall drowne his ill deserving name,	and drowned by Lethe.
But vertuous acts are still enrolde by Fame.	12

Cur Venus orta mari.

The poetes faine (for soe I know I read)		Venus, they say, was born of the sea-foam.
That Venus of the seas white foame was bred,		
And therfore Aphrodite doe her call,		
Which name doth signifie as much to all	4	
That know the word ; but wherfore she should be		
Derivèd from the froath of Neptunes sea		
I know noe reason, since, as I doe gather,		
Neptune her vneckle was & not her father ;	5	
Vnlesse that we, against true logicks lawes,		
From the effect produce th' efficient cause ;		
And that too by comparison must be		
As thus :—we all know that the foaming sea		Perhaps so: we all know how bitter her followers find her.
Is salt & bitter to our tasting sence ;		
So lustfull Venus, which is saide from thence		
To issue forth, proves salt & bitter still,		
To them that follow her disordered will.	16	

Medio tutissimus ibis.

Climenes brat, aspiring Phaëton,		When Phaeton drove the chariot of the Sun
Dryving the fierie horses of the sunne		
Out of the midle way, vp to the seat		
Of Iupiter, & scorching with the heat		
Of his bright flaming charriot all the goddes,		
Was by incensèd Iove whipt downe with roddes		
Of thundering lightning to the raging wave		
O' the vast ocean, his vntimely grave.		
	4 [leaf 47]	
	8	

Icarus, soaring
too high, fell into
the sea.

Fond Icarus, proud of his waxen wings
Soaring to high, is drenchèd in the maine,
When Daedalus his plumèd bodie brings
Safe to the shore. Ambition is a traine
That life entraps ; a golden mean the way
To live securely ; for we often see
Men of most honor soonest doe deey,
When meaner men live in tranquillity.

12

If you would not
fall, don't climb.

Wilt thou be safe ? strive not to climbe at all ;
Low shrubs stand fast, when statelier okes doe fall.

16

Scribimus indocti doctique epigrammata passim.¹

Jonson, they say,
has turned
Epigrammatist.
I don't believe it.

Johnson they say 's turnd Epigrammatist,
Soo think not I, believe it they that list.
Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram. 4
Perhaps some scraps of play-booke thou maist see,
Collected heer & there confusedlie,
Which piece his broken stiffe ; if thou but note,
Just like soe many patches on a cote.

8

He has put Cato
at the beginning
of his book!

And yet his intret Cato sta[n]ds before,
Even at the portall of his pamphlets dore ;
As who should say, this booke is fit for none
But Catoes, learned men, to looke vpon : 12
Or else, let Cato censure if he will,
My booke deserves the best of judgement still.²
When every gull may see his booke's vntwitten,

And Epigrams as bad as e're were written. 16

The epigrams are
as bad as any
written.

Johnson, this worke thy other doth distaine,
And makes the world imagine that thy vein

¹ Scribimus indocti doctique poëmata passim.

Hor. Ep. ii. 1, 117.

² skill in MS.—? judgement[s] skill.

Is not true bred but of some bastard race.

Then write no more, or write with better grace ;
 Turne thee to plaies, & therin write thy fill ;
 Leave Epigrams to artists of more skill.

20 He had better
 confine himself
 to plays and
 leave Epigrams
 to better men.
 22

In Madamam quandam.

A country lasse of silly parents bred,
 In London was for service entertainde,
 And being of a wealthy master sped
 She with her luring lookes so farre him trainde,

A country lass
 induced her rich
 master to marry
 her.

3

That he embric'd her in a marriage bed,
 But first she pawnd to him her maydenhead.

6

What plottes she had, what tricks she then did vse,
 To bring her matter to soe good effect,
 I list not now repeat ; lest for the stewes
 New stratagems I plainlie doe deteet :

[leaf 47, back]
 Her contrivances
 to bring this
 about need not be
 named.

9

But such they were, that from a seullians life
 Made her a wealthy marcheantes second wife.

12

Then gan she trip it proudlie one the toe,
 And mince it finely vpon London streetes.
 She lady-like in her attire did goe,
 Bought with the purchase of vnlawfull sheets ;
 At last, her of her husband death bereft,
 Who dying, her a wealthy widow left.

Then she tripped
 it finely till he
 died.

15

Ambition now began to swell her minde,
 All her desire was to be ladifide ;
 And with a knight at len[g]th she was combinde,
 Whiche made her think herselfe halfe deiside :
 But well she might, in Edens plot she lies,
 And all men know that place is paradise.

21 Afterwards she
 was married to a
 knight.

24

Long liv'de she not in Edens fruitfull soile,
 For her aspiring minde straight drove her thence ;

But pride ruined her.	That serpent pride did her soe far beguile, Eden she banisht was for her offence : Judge, was not woman very much vnwise That thus by pride hath twice lost paradise?	27 30
-----------------------	--	----------

In Neandrem.¹

Neander, appointed to dispute before the king, could not say a word,	Neander, held a great cevillian (Let me not say a Machiavillian) Appointed to dispute before the king, Struck mute with fear, could not say anything Save 'twas ill luck ; for if he had done well, As we expected he would bear the bell From the whole Academie for the test, 'Tis certaine he had been a knight a[t] lest,	4
so he lost the reward he expected.	And made his wife (what she hath lookt for long) A Madame. Fortune, thou hast done her wrong To hinder his once dubbing of his wife, Which hath dubde him soe often in her life.	8 12

In Asinium.

Asses have long ears.	Asinius what I speake straight overhears ; Will you know why ? Asses have longest eares.
--------------------------	---

[leaf 48]

In Balbutiam.²

Balbutia has induced a gentleman to leave his wife and family for her,	Balbutia, which hath all the tricks of art That doe belong vnto a whorish part, Wholly bewitchd a gentleman to leave His wife & children vnto her to cleave	4
--	--	---

¹ This and the next poem but one have been so thoroughly obliterated by means of a thick pen that at first I was tempted to omit them. I have been at some pains to read them, but I am by no means sure that my readings are absolutely correct.

² I cannot ascertain whether this was Baebutia or Balbutia. I am more inclined to think the former.

Even to his end, &, though God did him blesse
With a faire issue, clean to dispossesse
His children of his goodes & give her all
By his last dying testimoniall.

But how dost thrive with her? Exceeding well;
She is the likelyst still to goe to hell.

But heer she doth not without crosses goe,
Those in her children, sonnes & daughters too.
Her eldest sonne is hangd or drownd i' th' seas,
Her other is as good in forwardnesse.

Her eldest daughter's married to her grieve,
Whose husband lives a prisoner & a theefe.
Her other daughters would fain married be,
But moste that knowe doe hate this progenie.

Thus she which made mothers fare *the worse*
In her owne seed hath this deserved curse.

and give her his
property.

8

How does she
prosper?

12

Her eldest son is
hanged or
drowned.

16

Her eldest
daughter is
married to a
thief.

20

In adulantes Aulicos.

Base sycophantes, crumbe-catching parasites,
Obsequious slaves, which bend at every nod;
Insatiate harpies, gormandizing kites,
Epicures, at[h]eists, which adore no God

But *your* owne bellies & *your* private gaine,
Got by *your* oily tongues bewitching traine!

O how my Muse, armde with Rhamnusiae whip,
Desires to scourge *your* hell¹-bred villanie,
And with Astreas sharp edgd sword t' vnrip
The hatefull cloke of *your* deformity;

Whose naked view soe odious would appear,
That we should hate what now is held full deare.

Sycophants,

3 harpies, kites,
epicures,

6

how my Muse
desires to scourge
you!

9

Your sly deceits dissimulation hides,
Your false intent faire wordes obnubilate;

Your deceits hide
dissimulation,

¹ *hell* in MS.

as grass hides
serpents.

So 'mongst the greenest grasse the serpent glides, 15
 And freshest flowers foule toades coquinuate :
 All is not golde that hath a glistering hiew,
 But what the touchstone tries & findeth true. 18

You cause
discussions
between friends.

Dissentions, & twixt friends vnfriendly jarres,
 Your base tale-carr[y]ing tongues doe sett abroch,
 Intestine broyles, cyvill vncivill warres, 21
 Which end in death or infamous reproch,
 Are causd' by your insinuating wordes,
 Whose poysnous breath wounds deeper then keen
 swordes. 24

Leave the Court,
and no longer
flatter greatness.

Avaunt, ye fauning cures, & leave *the Court* !
 Flatter not greatnesse with your scurrill praise.
 Dare flies approach where eagles doe resort ? 27
 And shall the cuckoe in [a] cove[r]t¹ chaunt his laies ?
 For ye, like cuckoos, all one note doe sing,
 And like to flies doe buzz about our king. 30

The king scorns
the whole of you.

But he, the princely Eagle, scornes such flies,
 Such butter-flies, such gnates, whose humming sound
 Relisheth not his eare ; nor doe his eyes 33
 Affect your gaudy outside, which abound
 More in queint speach & gorgeous attire,
 Then in your loves, which ought to be entyre. 36

Leave off your
flattery.

Ye Aristippian zanies, Albions ill,
 Leave off at last your poysning honnied speach ;
 Let not your sugred wordes be traines to kill, 39
 Iust like *the foxe* when he to geese doth preach :
 And ye rich men, which selfe-conceit doe love,
 Be not such geese, foxe-flattering praise to prove. 42

And you rich
men, remember
Aesop's crow

So *Aesop's crow* whom crafty rainard spide
 With prey in bill, was earst by him deceivde ;

¹ ? For *Court*.

"O thou faire bird" (a lowd lie !) then he eride, 45 which was
 "Why singst thou not, whose musick hath bereavd
 The nightingale of that respect she held,
 Since thy sweet voice a sweeter note doth yield ?" 48

The silly crow, bewitchd with flattering praise,
 Addrest herselfe to give the foxe a song,
 When opening wide her bill to chaunt her laies, 51
 Downe fell the prey she held ! The foxe ere long and cheated out
 It quite devoured had, gan her deride ; of her prey.
 Then, all too late, his cunning she espide. 54

Such crowes are they whom flatterers beguile ;
 Such foxes they which flatter, faune, & cog :
 Brittans, let them no more sucke vp your oyle ; 57 Men beguiled by
 Be Aesops crow noe more, but Aesops dog. flatterers are just
 like this crow.

Chace hence these foxes, which at your merey stand,
 For our then happy made Eutopian land. 60

Somnium.

About that time when as the chearfull spring
 Bedeckes the earth with her sweet smelling flowers,
 When pretty birds with their sweet caroling, 3
 Record their ditties in Silvanus bowers,
 I fortune, enivited by the aire,
 Vnto a pleasant grove to make repaire. 6

Quite through the thicket ran a pleasant spring, [leaf 49]
 Whose gentle gliding a sweet murmure made ;
 The place (sufficient to content a king) 9
 Allurde me to repose vnder the shade
 Of a broad beech, the aptnesse of which seat
 Preservde me from the sunnes annoying heat. 12

Not many minutes did I there repose,
 Ere gentle Morpheus, powerfull god of sleep,

In the spring I
wandered into a
grove,

and sat down
under a broad
beech,

where I soon
fell asleep,

With his compelling charmes mine eyes did close. 15
Such harmony the chirping birdes did keep
Coniointly with the sweetly warbling streme,
That my long slumber did begett this dreame : 18

and dreamed an
amazing dream.

Me thought it was about the dead of night,
What time there was presented to my view
A spectacle that did me much affright, 21
And all my senees in amazement drew ;
Till manly courage, putting fear to flight,
Made me expect the issue of the sight. 24

A woman
appeared to me in
costly robes and
crowned.

The fearfull obiect of my wandering eye,
In shew appeard to be a womans shape ;
Her looke was heavy, & did well deserie 27
She had been subiect to noe mean mishappe :
Her robes were costly, crownèd was her head,
Which did foretell she was not basely bred. 30

In one hand a
sword, in the
other she held a
torch.

One of her handes a bloody sword did graspe,
Wherwith had been transfixd her tender heart ;
The other hand a burning torch did elaspe, 33
By light wherof I might deserie each part
Of her well featured body, whose sad plight
Drew forth salt teares from my relenting sight. 36

I would have
questioned her,
but was too
frightened.

I would have questiond whencee, or who, she was,
But admiration such amasement bred,
That not one word from forth my lips could passe, 39
My voiee had lost his office & was dead,—
Buried in silence lay ; when loe, ere long
The apparition thus let lose her tongue :— 42

She spoke and
commanded me
to listen.

“ Young man ” (quoth she) “ thy spirites recollect ;
Be not amazole mine vncouth shape to see ;
Such peevious fear doth shew a minde deiect, 45
Or guilty conscience, which are farre from thee :
Give ear vnto me, & I will relate
A true sad story of my passed fate. 48

“ I am by birth of most divine discent ;
 For I am daughter to immortall Love,
 From whom into the world I first was sent
 As witnessse of his reconcilèd love
 With mortall man ; for which effect I came
 From heaven, & True Religion is my name.

She said she was
 the daughter of
 Jove, True
 Religion by
 name,

51

54

“ First went I to the vnbeleevynge Iewes ;
 But there I could smale entertainment finde :
 The greater part did vtterlie refuse
 To lodge me in their heartes, & wilfull blinde
 Did cast me from them ; though alone by me
 Man can attaine to true felicity.

[leaf 49, back]
 She went first to
 the Jews, who
 refused her.

57

60

“ By them reiected thus, I did intend
 Vnto the Gentiles next to bend my course,
 To see if they would greater favoûr lend :
 With these I had indeed somewhile great force,
 And purchasde a large kingdome with this crowne,
 Till the ten persecutions put me downe.

Then to the
 Gentiles, who
 listened to her.

63

66

“ But noe oppression could me quite suppresse ;
 Nay, persecutions made me flourish more ;
 I still was slaine, yet still I did increase,
 And growing lesse, grew greater then before :
 Cammomill trodden doth the farther spred,
 And the palme prest, the higher lifts his head.

No oppressions
 could put her
 down.

69

72

“ Rome was of yore my place of residence,
 Where as a soveraigne I long time did sitt,
 Till antichristian prelats drove me thence ;
 Then did I flie to Brittaine, & in it
 I have till now, & ever will remaine,
 Till the world shall to chaos turne againe.

75 She was driven
 from Rome to
 Britain,

78

“ With this sharp sword, whiche in my hand I holde,
 A cruell Lady peared me to the heart ;
 The wound is fresh to see, the blood scarce colde,— 81
 Her name was Mary that did act this parte :

where Mary
 pierced her to the
 heart.

But e're she kilde me she was slaine by death,

And I reviv'de by young Elizabeth.

84

But Elizabeth
revived her.

"Forty-fower yearees this far renownèd queen,

Honord of all, me above all did honor ;

But fates her, graie in yearees, in vertnes green,

87

Cald to a worthier place, death seazd vpon her,

And for this world, which nought but sorrow yeilds,
Carried Eliza to th' Elizian fields.

90

Afterwards came
the "good
Josiah," James I.,

"After her death the good Iosiah came,

When the land feard some sodaine innovation,

93

And, for the propagation of my name,

Contracts a league with many a neighbour nation ;

Wisely foreseeing that by such a peace,

My crowne should flourish & my power encrease. 96

[leaf 50]
under whom
she rules Britain
in spite of Rome.

"Vnder this monarch, or above him, rather,

I rule this Britaine Empire & doe bring

99

Many a soule vnto my heavenly Father,

In spite of Rome, which for me hates the king :

But God will blesse him, & vnto the end

He and his issue shall my cause defend.

102

The torch she
carries is to
disperse the
mists of error.

"If thou wouldest know whie this bright burning light

Mine other hand doth bear, I will thee tell ;

105

I have an enemie as darke as night,

Cald Error (I to heaven, she leades to hell)

Whose blacknesse to obscure me doth endevour,

But that this light doth her false mists dissever. 108

She looks down-
east because of
the hypocrisy

"The reason why I looke thus heavily,

Is 'cause of late my power gins decay ;

111

That hellish monster, damnd hypocrisie,

Doth carry in the land far greater sway ;

Enters my temples &, in spite of me,

Vsurps my place & titles soveraigntie.

114

"There is a sort of purest seeming men,
That aide this monster in her wrongfull cause,
Those the world nameth—Puritanes I meane—
Sent to supplant me from the very iawes

117 of the sanctimonious Puritans,

Of hell, I think ; by whose apparant shew
Of sanctity doe greatest evils grow.

120

"Vnless the hand of wise authority
Doe reinstall me in my former place,
And punish them & their hypoerisie,
They will ere long mine honour quite deface.

123 who must be put down.

And so I prethee, tell him gentle youth,—
Be not afraide, 'tis nothing but the truth."

126

This saide, methought she vanishd from my sight,
And left me much perplexèd in my thought.

Then she vanished,

I musde a Puritan should be a wight
So seeming good, & yet soe passing naught ;
Till thinking long vpon so strange a theame,
At last I wakd, & then I writ my dreame.

129 and I mused on Puritans till I awoke.

132

In curiosos theologos.

You high aspiring wittes, which seeke to prie
Into the secretees of the Diety,
Is't not enough to know his will reveald,
But you must aime at that which is conceal'd ?
By curios inquisition, too much light
Hath made you lose the perfect vse of sight.
Saint Austines saying may you well befitt,
Which vnto one would know (without all witt)
By curios interrogation,
What God did ere he layd the worldes foundation,
Replide, "I think, or rather know full well,
He made for such as thee infernall hell."

Is it not enough to know what is revealed, but some would know the Divine secrets ?

4

[leaf 50, back]

8

Remember the saying of Augustine to one of these inquisitors.

12

Hell is the place
for them,

A place most meet for them that dare adventure
Into Godes secret cabbinet to enter.

O, strive not then to know his secret will,
Which art can never compasse with her skill ! 16

Gratia peccatum superat.

I soar to the
throne of grace,

and there seek
pardon of my
sins.

Sin and grace
strive together.

Mounted on winges of high aspiring thought,

I soare a loft vp to the throne of grace ;

My heartes repent, by true contrition wrought,

I there present before th' Almightyes face. 4

The spotlesse Lambe which for my guilt was slaine,

I offer vp a ransome for my sinne ;

With sighs, praiers, teares, I begge release of paine,
Of him that ever mercifull hath been. 8

My soule thus seated in divine desires,

Selfe-love allurs me vnto vaine delight,

Then quenched are my former heavenly fires,

Till grace doth once againe put sinne to flight. 12

Thus sinne with grace, & gracie with sinne doth strive,
Till sin lie dead, & grace doe sinne survive. 14

Christianus Agnus.

A Christian must
be like a Lamb

in innocence,
gentleness,
quietness,

Like a young tender lambe that man must be

Which doth professe true Christianity

With sincere heart, in imitation

First of that spotlesse Lambe, whose Passion 4

Brought sinfull man from endlesse misery

To the true center of felicity.

Next, as a lambe is harmlesse, innocent,

Meek, gentle, humble, quiet, patient, 8

So must a Christian be ; his harmlesse life

Must be devoide of all malicious strife.

Revilde, he must not once revile againe,

But must doe good for ill, must suffer paine 12

And persecution with an humble heart		
And patient minde ; yea, though it doe impart		patience in suffering,
The bodies death ; such martirdome shalbe		
A glorious crowne of immortality.	16	
Lastly, in this respect (if I not erre)		
A lamb is a true Christians charecter :		
The infant lambe among a thousand sheep,		[leaf 51]
Whose frequent bleatings a londe murmere keepe,	20	and in knowing his own Mother
Knowes his owne damme when he but heares her voice,		
And to sucke her milke onlie doth reioyce :		
So must a Christian know the Church his mother		
By her owne voice, the word of God, from other	24	
Which are but stepdames :—Popish congregations,		from all others by whom she is surrounded.
Brownisme, & Puritannicke invocation[s],		
Which bleat false doctrine & damnd heresies,		
He must distinguish from true misteries ;	28	
And like an infant lambe, the childe of grace,		
Sucke only from her breastes, which flow apace		
With the sincere milke of Godes holie word,		
His soules nutrition. Thus ther is accord	32	
In these respects & more, which I le not trace,		There are lambs of nature, and lambs of grace.
Twixt lambes of nature & the lambes of grace.	34	

Christianus Navis.

A ship unto a certaine haven bent,		
Turmoilde in Neptunes watry element,		
With longing expectation doth attend		
To make arrivall to his wished end.	4	
This ship thus troubled is a Christiane		
Tost vp and downe in the vast ocean		
Of this terrestriall orbe, of which even all		
We fittie by the name of sea may call ;	8	
For 'tis a place of perturbation,		
Of anguish, sorrowe & vexation,		

- Like the tempestuous sea ; & is to vs
endeavouring to escape all dangers 12
- Vpon this ocean terrestriall,
This ship, this vessell allegoricall,
A Christian, floating vp & downe, doth strive
To heaven his safest haven to arrive. 16
- and to reach a haven at last.
Which harbour ere he can entirely winne,
He must first passe by rockes & gulfes of sinne,
And therfore needes good preparation
To make a prosperous navigation. 20
- Assist me Phoebus, & I will recite
The ship must be properly rigged, How he must rigg'd be to saile vpright.
The earthly stufte wherof this ship 's composde
Is flesh & bones in order well disposde. 24
- Ships have their sides or ribbes, & soe hath man
All tacklings else, soe must a Christian.
The maine-mast must be love o' th' Diety ;
The lesser ones, mecke heart & charity ; 28
- [leaf 51, back]
with masts of love, sails of faith, the anchor of hope.
The sailes strong faith, hope anchor is assignde,
And fervent prayer is the gentle wind
That blowes it forward ; other tacklings be
Good thoughtes, good wordes, good workes, which trinity
Must all conioyne in one to holde the sailes,
For when these stringes slip, faith then quicklie failes.
The pilote which mnst alway be aborde
To steere the right way, is Godes holy worde ; 36
- The pilot, God's Word.
The common sailors, affections under restraint.
The sences must the common sailers be,
Affections, slaves restrainde of libertie,
Kept only to take paines, their actions
Must still be ordered by directions 40
- All must obey the pilot.
Given by reason, which must have some sway
In this same voyage ; but all must obey
The counsell of the pilot, & still stand
Prest at his service, when he doth command. 44
- Now, 'cause this voyage cannot welbe made
Free from all danger, but ther will invade

- Some hostile foe or other ; be ther placed
 A prospective vpon the top o' th' mast, •
 Wherin 'tis fitt that carefull diligence
 Keep evermore his watchfull residence,
 And straight give notice, when he doth deserie
 The force & comming of the enemie. 52
- For Sathan, that leviathan, that whale,
 Who is an enemie & ever shall
 To Christian man, doth wat[e]h occasion
 When he may make his best invasion. 56
- Wherfore against this foe, which seekes to kill,
 Offensive & defensive weapons still
 This ship must carrie, & himselfe prepare
 To fight it out like a strong man of warre. 60
- First at his beake-head he must fasten on
 Th' impenetrable helme salvation,
 And then the breastplate of true righteousness
 Which will resist the devill, & represse 64
- His furious rage. Then faith his sheld must be
 To quench the balles of wilde-fyer presentlie ;
 But the sword of the spirit Sathan quailes,
 And to attaine the conquest never failes : 68
- This is the weapon that the pirate woundes,
 This is the sword-fish which the whale confounds.
- Thus if vnto the end he doe endure
 Like a brave champion, then he shalbe sure 72
- The fiend will like a coward run away,
 And he, a happy victour, gett the day.
 Then having once attained the victorie,
 He may advance his flag trivmphanty, 76
- And saile with ioy, till he the port attaine,
 Where in perpetuall blisse he shall remaine. 78

48 A sharp outlook
 must be kept to
 discover enemies;

weapons offensive
 and defensive
 must always be
 ready,

and faith will, as
 a shield, "quench
 the balls of wild-
 fire."

[leaf 52]

Enduring unto
 the end he will
 arrive safe in
 port.

Deum nescire est nihil scire,
ipsum rectè scire, omnia.

Philosophers may
search into all
things,

Philosophers, which search the cause of things
As farre as nature gives their knowledge winges
To soar vnto ; whose quicke & ready witt
A definition to each thing can fitt ; 4
Though they can sillogize with arguments
Of all thinges, from the heavens circumference
To the earths center, & true reason give
Of natures power, which makes thinges move & live ; 8
Yet if they want faiths intellectuall eye
First to believe ther is a Diety,
In Godhead one alone, in Persons three,
By whom all creatures are, & cease to be, 12
They are but fooles, & they 'r still blinde, not seeing
The Cause of causes, which gives all their being.

but if they are
ignorant of God
they are but
fools.

Astronomers can
foretell many
things,

Astronomers that can foretell eventes
By the celestiall creatures influence, 16
By errant planettes & by fixèd starres,
Can pre-divine of famines, plagues, & warres ;
And of their contraries pre-indicate,
Which come by an inevetale fate ; 20
Can shew th' ecclipses of the sunne & moone,
And how the planettes make coniunction ;
Which have found out, & will maintaine it true,
Three orbes, which Aristotle never knew. 24
yet all their
knowledge is
vain, and they
are in ignorance.

Yet all this knowledge, though it reach as farre
As is the Artieke from th' Antartieke starre,
Is nothing, if they know not God above,
That Primus Motor, which all orbes doth move ; 28
Their art wherin they doe themselves advaunce,
Lives still ecclipsèd in black ignorance.

Phisitions which prescribe a remedy
To each disease & bodies maladie ; 32

- That know what is nocivous, & what good,
When it is fit to bath, to purge, let bloode ;
Although they know the nature & the power
Of every simple, every hearbe, & flower,
With Solomon, which from the cedar tall
Vnto the hisope spreading on the wall,
Knew every growing plant, flower, hearbe, or tree,
With their true vse & proper qualitie ;
Yet all their skill as follie I deride,
Vnlesse they rightly know Christ crucified.
He, he it is, which truly is alone
The soules best physicke & Phisition. 44
- All artes, as well those we call liberall
As other scienees mechanicall,
What e're they be, & howsoever lov'de,
And worthily by mortall man approv'de,
If the best knowledge theologicall,
Be not conioynèd with their rationall,—
What e're they may vnto *the* world professe—
All their best wisdome is starke foolishnesse. 48
- He is the only wise & prudent man
Whose knowledge makes him the best Christian.
For practise must agree with speculation,
Belief & knowledge must guide operation ;
Man may believe & yet he may dissemble,
For even the divels doe beleeve & tremble.
'Tis not enough that we beleeve a God,
For this will all confesse that feele his rod ;
But we must alsoe in this God beleeve,
And in our actions not the Spirit grieve.
We must beleeve that it was he alone
Which gave to man his first creation,
And that from him alone comes our redemption,
Which is from everlasting death exemption ;
That we in him alone are iustifide,
And by him only shall be glorifide. 68
- [leaf 52, back]
- Physicians
know the virtues
of herbs,
- yet if they are
ignorant of
Christ, their
skill is but folly.
- The Christian is
the only wise
man.
- The devils
believe and
tremble.
- We must believe
that God created
and redeemed us.

This we must trow & (though it passe our sence)
 Repose in this assurde confidence,
 Which how we must performe in each respect
 The Scripture plainly doth vs all direct. 72

The man who
 knows these
 things,

[leaf 53]

though a fool in
 men's eyes,

has a knowledge
 to be preferred
 before that of
 physicians,
 lawyers,
 astronomers.

He that knowes this (although *the poorest worme*)
 And to this knowledge doth his life conforme,
 Want he the giftes of nature, eduation,
 Speake he the tongue but of one only nation ; 76
 Be he a foole in the esteeme of man,
 In worldly thinges a meer simplician ;
 Yet for all this, I boldly dare averre
 His knowledge great, & will it farre preferre 80
 Before the skill of wise philosophers,
 Phisitions, lawyers, & astronomers,
 Which either want the knowledge of the Dicty,
 And live in sinne & damnd impiety, 84
 Or, if they know a God, doe fear him rather
 As a just Judge then as a loving Father.
 He that doth truly know Christ crucifide,
 Doth know enough, though he know nought¹ beside ;
 But he that knowes him not doth only rave,
 Though all the skill else in the world he have. 90

Ternarius numerus perfectissimus.

The number Three
 is the principal
 number.

Three chief
 causes.

Of all the numbers arithmeticall,
 The number three is heald for principall,
 As well in naturall philosophy
 As supernaturall theologie. 4
 Philosophers, in causes naturall,
 Holde that all thinges have their originall
 From three chief causes, or principia,
 And therfor say tria sunt omnia, 8
 From three all essencee & existencie growe,
 Materia, forma, & privatio.

¹ Perhaps *naught* in MS.

- The body three dimensions doth include,
And they are these, length, bredth, profunditude. 12
 In mathematique bodies three thinges please,
their punctum, linea, superficies.
 Bodies have three dimensions.
- The soule, that breath of life, we threefold call,
Vegitive, sensitiv, & rationall. 16
 The soul is three-fold.
- Time doth his three divisive partes endure,
That which is past, the present, & future.
 So is time.
- There are three graces ; ther be vertues three,
Theologicall, faith, hope, & charity. 20
 Three Graces.
- The father of the faithfull, Abraham,
Receivde three Angels which vnto him came.
 Three angels appeared to Abraham.
- From the fierce flames of Nebuchadnezar
 God was the three childrens Deliverer.
 [leaf 53, back]
- Ionah, whose flight Godes mandat had opposde,
In the whales belly three dayes was enclosde.
 Jonah three days in the whale.
- Christ, to give man a new regenerate birth,
Was three dayes in the bowels of the earth ; 28
 Christ three days in the grave.
- When he from death & hell a Vietour rose,
Did three times visible himselfe disclose
 To his disciples ; thrice bad Peter keepe
 And nourish well his flock of lambs & sheepe. 32
 The sheet was let down to Peter three times.
- Thrice was let downe to Peter in a dreame
 A sheet, with beastes, birdes, creeping things vncleane,
 And he thrice bidden eat, denide consent,
 Whilst three men sought him, from Cornelius sent. 36
- The heavenly kingdome, that celestiall bower,
 A leaven is, hid in three peckes of flower.
 Lastly, but principallie, above all
 The Diety in Persons three we call ; 40
 This Trinity it is¹ indeed alone
 Which gives this number best perfection.
- Thrice happy is that man, with ioy shall see
 This Perfect Number, this Thrice Glorious Three. 44

¹ MS. *is is.*

De duplici adventu Christi.

As soon as man
had sinned,

When sinfull man in Edens garden plac'd,
By stubborne disobedience had defac'd
The true idaea of his happinesse,
And had deservde, for soe great wickednesse, 4
Eternall death, loe, mercy then began
To mitigate the punishment of man.

mercy began to
mitigate his
punishment.

Though earth was cursle, & man must by the sweat
Of his owne labour make it ycild him meat ; 8
Though woman, whom the serpent had beguilde,
In paine & sorrowe must bring forth her childe ;
Yet from eternall death the promisde seed
Put them in comfort that they should be freed. 12
To which effect the only Son of Iove,
Out of the infinitenesse of his love

[leaf 54]

Christ made
satisfaction for
him.

To his own likenesse man, came downne from heaven,
Toke flesh vpon him, was of life bereaven, 16
And made full satisfaction by his death
For all their sinnes, whiēh by a lively fayth
Lay holde vpon his meritorious Passion,
The perfect path that leads vnto salvation. 20

Christ's first
coming was in
the flesh.

This Christes first comming was, which we doe name
A comming vnto vs in grace ; to frame
Mans soule to come to him, he first began
To come him selfe in grace to sinfull man, 24
From a pure Virgin to take incarnation,
From impure Iewes, his patient Passion.

His birth was
poor.

His first Advent yeilds a quaternall section,
His birth, his life, his death, his resurrection. 28
His birth was poore, that by his poverty
We might be made rich in eternity.
Borne in a cratch 'mongst beastes (yet for our gaine)
That in heavens kingdome we with saintes might raigne.
He livd despisde of man, to get vs grace 33
With God the Father ; meekly did embrace

He lived
despisde of man,

- (Sole sinne excepted) each infirmitie
Coincident to fraile humanity, 36
- That he might put vs in a better state,
And in his weaknesse vs corroborate.
As he was man he yeilded vp his breath
To save vs men from an eternall death, 40
Which death was full of agonie & paine,
That *our* life purchasd, might in joy remaine.
Lastly, as God he subdued death & hell,
And rose againe from the infernall cell 44
Of conquerd Sathan, to prepare the way
For vs to follow him ; and now this day
Sitting in maiesty at Gods right hand,
Sole Mediator for our cause doth stand,
And till his second comming, shall doe still
To plead their cause which doe obey his will ;
Which second comming shall in glory be,
And in vnytterable maiestie. 52
- The generall resurrection shalbe then,
And dust & wormes returne to living men.
Then shall *our* corruptible¹ flesh put on
Immortalnesse & incorruption. 56
- Then shall we see Christ comming in the cloudes,
When some will wish whole mountaines were their
shroudes. His second
coming will be
in clouds and
majesty.
- Then he the sheep from goates shall separate,
The iust & godly from the reprobate, 60
And sheepe have blisse ; the other for their hire
Perpetuall paines & everlasting fire.
- Thus shall his second powerful comming be
The godlies ioy, the wickedes misery.
Twixt his first comming & his latter one
There wilbe found much discrepaton.
First did he come in all humility,
Then shall he come in splendant royalty ; 68

¹ May be *corruptible* in MS.

First to be iudgèd by *the* world he came,
 Then shall he come as Lord to judge the same ;
 In his first comming he for man did die,
 In this he shall give's lifes eternity.

72

May we use the
 first to prepare us
 for the second!

May we the first advent of Christ emploie
 So to our good that at the latter day,
 His second comming, when he shall appeare,
 Before our Judge we may without all feare 76
 Expect that happy sentencee, "Come ye blest,
 And enter into everlasting rest."

78

In Momum.

Momus derides
 my verse,

Momus, that foulmouthd slave, my verse derides ;
 Sayes they are plaine, bald balladstuffe ; besides
 They want invention, poetrie, & witt,
 And are farre worse then ever Bayius writh. 4
 Dost not thou like 'em, Momus ? Why I 'me glad ;
 That which thou likst, I 'me sure must needs be bad.
 But be they soe, as worse thou canst not prove them,
 I tell thee they like me, & I will love them. 8
 As for thy scoffes, I neither doubt nor fear them,
 Thou hast wrongl better, therfore I may beare them.¹

but he has
 wronged better
 men than I.

[End.]

¹ The Poems end here without any horizontal line. The next leaf of the volume is the fly-leaf of another MS.



GLOSSARIAL INDEX

(INCLUDING PROPER NAMES).

Note. For the extracts from Marlowe I have used Mr Dyee's ed. 1858; from Greene and Peele, his ed. 1861. For those from John Taylor, the Water-Poet, I have used the Spenser Society's reprint of the Folio ed. of 1630. Where not otherwise stated the reference is to the page. H. = Halliwell's Archaic Diet. P. = Kersey's Phillips, 1708.

- | | |
|--|--|
| A, a nightes, 90/2852. | A forehand, 83/2609, before. |
| A, a safe, 60/1813, very safe.
To steal sands from the shore he
loves <i>a-life</i> . <i>Marlowe</i> , 337. | After-clap, 68/2126, the punishment
which follows an unlawful act. |
| Abie, 23/613, pay for, expiate.
Thou shalt dear <i>aby</i> this blow.
<i>Greene</i> , 259. | Ahab, 50/1501. |
| Abraham, 39/1158, 149/21. | Alcheron, 9/188, Alcoran, the Koran. |
| Abroach, new-set-abroach-fantastic fashion, 85/2706. Fantastic fashions, newly invented, or introduced. | Alchouse, 60/1821.
Farewell my Cowslippe sweete,
Pray lets a Sunday at the <i>Alehouse</i> meet. Sam. Rowlands,
<i>The Letting of Hemors Blood</i> , etc. Sat. 4. |
| Adon[is], 37/1101. | Alchouse-haunter, 60/1813, a frequenter of the ale-house. |
| Adrus, 105/3352, Dives, rich. | Alexander VI., 78/2436, Pope. Died, 1503. |
| Advantageous, 107/3429.
<i>Advantageous</i> care
Withdrew me from the odds of
multitude. <i>Trot. & Cress.</i> v. 4. | Allegant, 63/1919, wine from Alicant.
Sweet <i>Allegant</i> , and the concocted Cute. <i>Taylor</i> , 549. |
| Æsculapius, 69/2163. | Boxt <i>Alligant</i> with Sugar and Eggs. <i>Heywood's Philocoth.</i> p.48. |
| Æsop, 136/43. | Sweet wines . . . Tent, <i>Halligant</i> .
<i>Ib.</i> |
| Aflaunt, 86/2726, showily dressed.
Al <i>aflaunt</i> now vaunt it;
Brave wench, cast away care;
With layes of love chaunt it,
For no cost see thou spare.
<i>Promos and Cassandra</i> , i. 2. <i>H.</i> | Alston, 107/3442. |

- Amber, greece of, 36/978, ambergris, a perfume.
 Embalm'd with cassia, *ambergris*, and myrrh. *Marlowe*, 53.
- Amoretto, 93/2927, one who yields to "love-kindling looks."
 How martial is the figure of his face!
 Yet lovely and beset with amorets. *Greene*, 168.
- Cotgrave has "*Amourettes*. Louctricks, wanton loue-toyes, tickling, ticklings, daliances," &c. *Ib. note* by Ed.
- Amorphus, 97/3088, deformed, ugly.
- Anabaptists, 9/195, a sect whose distinctive tenet is, that those who have been baptized in their infancy ought to be baptized anew.
- Anaidus, 104/3332, irreverent.
- Ananias, 46/1370.
- Anchoves, 87/2769, anchovies.
- Angels, 48/1490, the name of a coin varying in value from six shillings and eightpence to ten shillings. It was introduced by Ed. IV.
 My Lawyer said the case was plaine for mee,
 The *Angell* told him so hee tooke for fee :
 But yet my *Angell* and my Lawyer lyed,
 For at my Iudgement I was damnified. *Taylor*, 515.
- Antaeus, 101/3213.
- Anthony, 59/1779.
- Antilegon, 49/1487, a disputer.
- Aphrodite, 131/3.
- Apitius, 58/1765, ?Gr. *apites*, perry.
- Apollo, 41/1214, 70/2170, 103/3300, 113/1.
- Appetituall, 18/496, appetitive, belonging to the appetite.
- Arch-defender, 68/2111.
- Architecture, 55/1668, heaven's architecture, the skies.
- Argus, 2/27.
- Aristippian, 136/37, pertaining to Aristippus.
- Aristotle, 29/821, 146/24.
- Arras, clothes of, 36/1044, a superior kind of tapestry, so named from Arras in the French Netherlands, which was celebrated for its manufacture. "I'll not speak another word, except the ground were perfumed, and covered with cloth of arras." *Marlowe*, 89.
- Assimilate, 118/78, to compare.
- Astræa, 50/1524, 88/2791, 135/9.
- Athenian, 94/2965.
- Augustin, S., 28/816, 141/7.
- Aurimont, 41/1211.
- Aurora, 113/5.
- Avarice, 41/1201.
- Avicen, 29/822. Died, 1037.
- Baal, 51/1562.
- Bacchanal, 62/1907.
- Bacchus, 63/1919, 70/2193, 87/2762, 114/29.
- Balladstuffe, 152/2, worthless rhymes.
- Bavinius, 152/4, a bad poet, contemporary with Virgil and Horace.
- Bayard, prov., "Who so bold as blind Bayard?" 95/3000.
- Beake-head, 145/61, of a ship.
- Beer, broken, 60/1845, spilt beer.
 "Remnants of beer." *H.*
- Begorde, 68/2100, covered with gore.
- Beholding, 90/2853, beholden.
 "And so I will, my Lord; and, whilst I live, rest beholding for this courtesy." *Marlowe*, 98.
- Belike, 53/1611, 73/2306, perhaps. "Staves-aere! why, then,

- belike*, if I were your man, I should be full of vermin." *Marlowe*, 84.
- Bell, phr., "Win the silver bell," 62/1884, to gain the highest prize, to beat, or excel all. See also 119/24.
Of all the Bawdes that euer were,
The Deuill himselfe *the bell array*
doth beare. *Taylor*, 254.
- Bellie-cheer, 10/232, eating and drinking.
Bald-pate friars,
Whose *summum bonum* is in *belly-cheer*. *Marlowe*, 91.
- At supper with such *belly-cheer*
As Wagner ne'er beheld in all
his life. *Ib.* 98.
- Bellona, 25/708, the goddess of war.
- Bereaven, 54/1638, bereft.
My sensless braines, of wit and
sence *bereauen*. *Taylor*, 389.
- Bernard, S., 28/816.
- Besprent, 100/3174, besprinkled.
- Betterice, 104/3316, ? Beatrice.
- Bewraide, 108/3471, bewrayed.
- Bit, phr., "two bits," 20/571,
two bites, two morsels.
- Bitte, 109/3500, bit.
- Blew, 60/1837, "Till the ground
seems blue," till they are drunk.
A drunkard is "One that will
drinke till the ground looks blew,"
in Heywood's *Philocoth.* p. 44.
- Blotted, 86/2735, spotted, ruined.
- Blubbered, 100/3195. "O, run,
Doll, run; run, good Doll; come.
[She comes *blubbered*.] Yea, will
you come, Doll?" 2 *Hen. IV.* ii. 4.
- Blushlesse, 115/34.
- Bolster, 37/1073, prop up, support.
- Boore, 27/763, boor, a rustie.
Hobnauld *Boores*, & sheep skin
country clowns. *Taylor*, 511.
- Bootelesse, 45/1325, in vain, to
no purpose, profitless.
I'll follow him no more with *bootless*
prayers. *Mer. of Ven.* iii. 3.
- Bord, 19/520, board, table.
- Borgia, Caesar, 78/2431. Died,
1507.
- Botle-ale, 62/1909.
Away, you *botle-ale* rascal.
2 *Hen. IV.* ii. 4.
One madly sits like *botle-ale*,
and hisses. *Taylor*, 307.
- Botle-nose, 98/3100, a large nose.
- Bout, 60/1832, a contest.
- Braggadochio, 26/731.
Braue *Bragadocia* whom the world
doth threaten,
Was lately with a Faggot-sticke
sore beaten. *Taylor*, 508.
- Brat, 131/1, a child.
- Bread, phr., "To know on which
side the bread is buttered," 64/
1987, to know what is for one's
advantage. In Heywood's *Philoco-*
th, one of the titles of a drunkard
is, "One that knowes of which
side his bread is butter'd." p. 45.
- Bread-chipper, 27/775, one who
chipped the crusts off burnt bread
(see Index to *Babees Book*); a term of
contempt. "A' would have made
a good pantler, a' would ha' *chip-*
ped bread well." 2 *Hen. IV.* ii. 4.
"Not to dispraise me, and call me
pantler and *bread-chipper*." *Ib.*
- Brooke, 60/1811, to bear patiently.
First let me ask of these,
If they can *brook* I bow a knee to
man. 2 *Hen. VI.* v. 1.
- Brownisme, 4/16. See p. xxviii.
- Brusano, 90/2865, one who is
vigorous, or enjoys life.
- Brute, 26/728, the legendary
founder of Britain.
- By, to put by conceit, 119/102,
to undeeceive.
- Cæcilius, 98/3119, proper name.
- Cain, 94/2967.
- Calidity, 117/53, heat.
- Caligula, 102/3267.

- Camelion, 118/75, chameleon.
- Can, 59/1800, a vessel.
Canne follow'd *Canne*, and Pot succeeded Pot. *Taylor*, 136.
- Canarie, 62/1916. "From the Spaniard . . . Malligo . . . sherry, *Canary*, Moscatell." *Heywood's Philocoth.* p. 48.
- Cancer, 113/20.
- Cankered, 91/2887. Eaten with the Canker or with Rust. *P.* See *Anat. of Abuses*, p. 111 : "There are three *cankers*, whiche, in processe of time, wil eate vpp the whole common wealth," where caterpillar is meant, as in *Two Gent. Ver.* i. 1.
- Captivde, 109/3495, held in captivity, enslaved.
- Carrier, Dr, 52/1583. See note, p. x.
- Cashier, 87/2744.
 Maymed *cassiered* Soldiers and Mariners. *Taylor*, 87.
- Cast, 61/1851, to vomit.
- Cast office, 27/781, cast off, despised, abandoned.
 While thread-bare Martiall turns his merry note,
 To beg of Rufus a *cast* winter-coat. *Hall's Satires*, vi. 1.
- Castles in the air, to build, 118/97.
- Catastrophe, 111, end.
- Cates, 56/1683, 87/2774, dainty viuetuals.
- Cato, 29/824, 132/9.
- Ceres, 87/2763, 113/23.
- Cervisins, 59/1799, 61/1887, *Cervisia*, a Gallie word, meaning Beer.
- Cevillian, 134/1, one versed in civil law. See p. xvi.
- Chalk from cheese, phrase, 28/794.
 Tom is no more like thee, *then Chalks like cheese*. S. Rowlands, *The Letting of Hemours Blood*, etc., Sat. 6.
- Chalkd out, 9/181, pointed out.
 For it is you that have chalk'd forth the way
 Which brought us hither. *Tempest*, v. 1.
- Channell, 105/3367, kennell, gutter. See quotation under *Iustled*.
- Chapmen, 43/1282, dealers, customers.
- Charles V., 25/685. Died, 1558.
- Charnico, 62/1916, a kind of sweet wine.
 Well, happy is the man doth rightly know
 The vertue of three cuppes of *Charnico*.
 S. Rowlands, *The Letting of Hemours Blood*, etc., Sat. 6.
 And here, neighbour, here's a cup of *charneco*. 2 *Hen. VI.* ii. 3.
 Peter-se-meа, or head strong *charnico*. *Taylor*, 549.
- It is called *charnio* by Heywood, *Philocoth.* p. 8.
- Charon, 72/2267.
- Charret, 63/1921, claret.
 Claret, Red nor White,
 Graues nor High-Country could our hearts delight. *Taylor*, 549.
- Cheap, phrase, good cheap, 65/2014.
- Cheeke, 52/1576, restraint; censure, reproof, or reproach.
 Rebuke and *check* was the reward of valour. 2 *Hen. IV.* iv. 3.
- Child, prov., "The burnt child dreads the fire," 102/3243.
- Chinek, 61/1872, 104/3341, money.
 Both libertie and *Chinek* ynough himselfe he will allow.
Neues out of Powles, Sat. 5.
 Some of their pockets are oft stor'd with *chink*. *Taylor*, 197.
- Chockt, 14/343, choked.
- Chremes, 103/3289, the name of an avaricious old man in the *Andria* of Terence.

- Chuffe, 26/749, a reproachful term often applied to an old miser.
 Mizer *chuffes* who charitie doe banish. *Taylor*, 398.
 If he but steale a sheepe from out the fold,
 The *chuffe* would hang him for it if he could. *Ib.* 494.
- Cirree, 23/617.
- Civet, 34/979, a perfume obtained from the civet-cat.
 Is not this a sweet pride, to haue *civet?* *Anat. of Abuses*, p. 73.
 And though they were perfum'd with *Civet* hot
 Yet wanting these things they would stinke and rot. *Taylor*, 549.
- Clap, 80/2530, caught a elap = met with a mishap.
- Claudia, 80/2530.
- Cleopatra, 59/1779.
- Climenes, 131/1(2).
- Clogd, 109/3496, burdened.
- Clogging, 92/2918, loading, or burthening. The noun is used in the following passage:—"I'll hang a *clog* about your neck for running away again." *Marlowe*, 59.
- Closely, 85/2691, secretly.
 Now every man put off his burgonet,
 And so convey him closely to his bed. *Marlowe*, 234.
- Cloy, 85/2674.
- Coeus, 48/1433, a cook.
- Codpiece, 27/758, an artificial protuberance to the breeches.
- Codrus, 49/1481, proper name.
- Cog, 137/56, to lie, to cheat.
- Coinquinate, 136/16. "To coinquinate, staine, or desile." *Minsh.* 1627.
- Cold comfort, phr. 57/1704, no relief, no sympathy.
- Collation, 88/2785.
- Collier—devil, prov., "Like to like, the collier and the devil," 98/3097.
- Comines, Philip de, 28/814.
- Commaeculate, 71/2216, 96/3046, to spot, pollute.
- Commerce, 51/1537, to trade with, deal with.
- Comprisde, 85/2682, comprised to act, etc., in which the "villany" was to be acted.
- Consubstantiation, 17/473.
- Convented, 49/1472, convened, summoned.
 The king hath commanded To-morrow morning to the council-board
 He be convented. *Hen. VIII.* v. 1.
- Convertites, 77/2413, converts.
 No, governor, I will be no *convertite*. *Marlowe*, 149.
 See *As You Like It*, v. 4.
- Coram, 46/1382, "Justice of peace and coram." Coram, "an ignorant mistake for Quorum."
 "Robert Shallow, esquire . . . ; justice of peace and 'Coram';" *Merry W. of W.* i. 1.
- Cornelius, 149/36.
- Corrivals, 35/1024, rivals.
 So he that doth redeem her thence might wear
 Without *corrival* all her dignities. *1 Hen. IV.* i. 3.
- Corroborate, 151/38, to strengthen. "Meates (moderately taken) corroborate the body, refreshe the arteries, and reniue the spirits." *Anat. of Abuses*, 114.
- Coryate, 26/721, "was bepraised and abused as much as any man." See *Taylor's Works*, *Corbel's Poems*, etc. He died in 1617.
- Cosens, 43/1282, cheats.
 To lyc, to *couzen*, to forsware, and sweare. *Taylor*, 536.
- Cote, 13/316, 16/408, quote, speak about, "make a note of." "He sayeth moreover that he hath

- coated a number of contrarieties out of the Scriptures.” (Bame’s Note), Marlowe, 390.*
- Cotten, 62/1883, to cotton, to succeed or prosper; to go right.
Why, so; now it *cottens*, now the game begins. *Geo. Peele*, 396.
- Course, 26/718, coarse.
Her with your *course* wives compare. Taylor, *A Pedlar and a Romish Priest*, p. 8.
- Cow, 26/731, coward. Cf. cowish, *K. Lear*, iv. 2.
- Coy, 59/1804, shy.
- Crasis, 24/647. “In a *Physical Sense*, a proper Constitution, Temperature, or Mixture of Humours in an Animal Body.” *P.*
- Crassus, 46/1393, proper name.
- Crateh, 150/31, a manger. “And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a *eretche*, because there was no rowme for them with in y^e ynne.” *Luke* ii. 7, *Gen. New. Test.* 1557.
- Cronologers, 100/3167.
- Cronologized, 72/2253, chronicled.
- Crosse-barre, 39/1151, an obstaclē.
There is probably a reference to the cross-bar, or cross-beam of the gallows.
Out of the water shall appeare one dead,
A halter and *a crosse-barre* o’r his head. *Taylor*, 316.
- Crumbe-eatching, 135/1.
- Cue, 66/2038, 90/2879. “Cue, a terme vsed by Stage-players.” *Mish.* 1627.
His Buckram-bearer, one that knowes his *ku*,
Can write with one hand and receive with two.” *Taylor*, 495.
- Cuffe, 43/1255, same as chuffe, *q. v.*
- Cupid, 45/1339, 93/2927.
- Curry favour, 48/1434, to flatter, gain favour.
- Cyclops, 117/38.
- Cynick-dog, 99/3143.
- Cynthia, 41/1214.
- Cytherea, 37/1102.
- Dabbes, 77/2402, ?deceives. Perhaps the same as *dub*. See 134/11, 134/12.
- Dad, 78/2448, father.
Thy body is the *Dad*, thy minde the Mam. *Taylor*, 232.
- The names used for food in Northamptonshire sometimes show the different classes of society :
Dad, mam, and porridge;
Father, mother, and broth;
Pa, ma, and soup.
- Daedalus, 132/11.
- Dagon, 51/1559.
- Damon, 24/654, a Pythagorean philosopher, the intimate friend of Pythias. When Damon was sentenced to death, and had obtained leave to go and settle his domestic affairs, Pythias pledged himself to undergo the punishment if Damon should not return in time.
- Danae, 42/1252.
- Dance, phr., “goe dance for,” 39/1164, to wait for, obsequiously, perhaps. Cf. “Daneed attendantee on,” 2 *Hen. VI.* i. 3; and “I danee attendantee here,” *K. Rich. III.* iii. 7.
- Dareling, 37/1102, darling.
- Daunce, a Scottish daunce, 86/2716. Cf. The Galliae Morbus, and the *Scottish fleas* (*Taylor*, 549), which were the result of indulging in the “Scottish danee.”
- Daw, 46/1380, a foolish fellow, a slattern, or sluggard. *H.* A daw to a solieitor probably means what we now understand by a “lawyer’s clerk.”
- Day, phr., “dying day,” 62/1900, day of death.

- Day, phr., "happie day," 12/275, happiness, prosperity.
- Dealing trade. *See Trade.*
- Debaush, 58/1759, debauched, dissolute. "A *Debosht Drunkard.*" *Taylor*, 335.
- Defame, 51/1541, 1556, to render infamous.
- Deianira, 66/2059.
- Demosthenes, 42/1237.
- Deseride, 121/26, deserued.
- Detect, 82/2569, 133/10, to accuse. These fishers tell the infirmities of men: And from their watery empire recollect All that may men approve or men detect! *Pericles*, ii. 1.
- Devil, blew devill, 107/3443. "Blue devils," the "horrors," or the remorse which frequently follows an ill course of life.
- Devil, prov., "Goe they must because the devill drives," 52/1582; "Needs must when the devil drives."
- Diana, 93/2943, 116/26.
- Dilate, 117/61, 121/22, to show, declare, open.
- Diogenes, 99/3137.
- Dioscorides, 29/821, flourished in 2nd century A.D.
- Dirges, 13/336, dirge, corrupted from *Dirige*, the commencing word of *Dirige nos, Domine.*
- Diserepation, 151/66, discrepancy, difference.
- Distaine, 121/27, 132/17, to sully by contrast. Her beauty glancing on the waves *Distains* the cheek of fair Proserpina. *George Peele*, 430.
- Distast, 100/3193, disgust, disagree with.
- Divisive, 149/17, divisible.
- Dog, phr., "A hair of the same dog," 61/1869, the homœopathy of the period.
- Dores, keep the doors, 86/2724, 2742. A Pander (Hostler like) that walks a whore, And for a Fee securely keeps the doore. *Taylor*, 215.
- Drabbes, 80/2525. The Devils deere *drab* must be the Church of Rome. That Church . . . is . . . the devils whore. *Taylor*, 503.
- Draco, 57/1728.
- Drivell, 98/3098.
- Drugo, 78/2459.
- Drusus, 37/1077, proper name.
- Dubbing, 134/11 } *See Dabbes,*
Dubde, 134/12 } *supra.*
- Ducke, 85/2699, an endearing term often applied to a child or young girl. Will you buy any tape,
Or lace for your cape,
My dainty *duck*, my dear-a?
Winter's T. iv. 4.
- "Eat to live, not live to eate," 56/1672. "The olde adage saith . . . we must not live to eat, but we must eate to live!" *Stubbs's Adat.*, ed. 1836, p. 109.
- Effeminize, 34/972, to effeminate, to make womanish or wanton, to soften by voluptuousness. *P.*
- Elizabeth, 140/84.
- Elohim, 7/112, God.
- Elpinas, 106/3410, hopeful.
- Embase, 127/16, debase.
- Emilia, 90/2877, Emily.
- Eminent, 101/3231, imminent.
- Emperie, 35/1024, empire. Measuring the limits of his *empiry* By east and west, as Phœbus doth his course. *Marlowe*, 10.
- Enable, 12/272, to encourage, to make firm, to strengthen.

- Enact, 39/1156, commit.
- Enditers, 28/816, inditers, composers, writers. Cp. "My heart is *inditing* of a good matter." *Psalm xlvi. P. B. Vers.*
- Epainnutus, 37/1085, praise.
- Equipage, 58/1764.
- Eringoes, 87/2773. Eringo, sea-holly, the roots of which, being candied, made excellent sweetmeats: they were considered provocatives.
- Errant, 146/17.
- Estrange, 129/35
- Eulalius, 76/2385, eloquent.
- Eve, 32/915.
- Except, 9/164, accept.
- Exoration, 80/2511, a prayer, a desire or wish.
- Extenuate, 96/3042.
- Eyen, 56/1686, eyes.
His angry eyne look all so glaring bright. *Hall's Satires*, v. 1.
- Fact, 48/1451, act, deed.
And praise his gentle soule and
 wish it well,
And of his friendly facts full often
 tell. *Hall's Satires*, iv. 2.
- Families of Love, 9/196, sometimes called Familists. See Note, p. xxix.
- Fatuo, 44/1311, a fool.
- Faune, 137/56, fawn.
- Faustus, 53/1625. Marlowe's *Doctor Faustus* first appeared about 1590. It was published in quarto in 1604, and again in 1616.
- Fawkes, 12/291.
- Fees, 27/780, rewards.
- Felt, 27/751, a hat.
- Figs of Spaine, 39/1153, a kind of poison.
- Fire, phr., "to give false fire," 122/51, to raise a false alarm.
- Flat, "that's flat," 39/1166, that is certain, or clear. "The boy hath sold him a bargain, a goose, that's flat." *Love's L. L.* iii. 1.
- Flavia, 45/1331.
- Fleece, 86/2718, to rob, plunder, strip.
To *fleese* and *flea* the simple
 wretche,
 to *pylfer* and to *powle*.
Newes out of Powles, Sat. 2.
- Flincher, 59/1801, one who gives over.
- Fond, 13/329, foolish.
- Foulmouthd, 152/1.
- Fox, 58/1762, 59/1806, 1807, to make drunk. "No man must call a Good-fellow Drunkard . . . but say . . . He is *foxt*." 1635. *Heywood, Philocothonista*, p. 60. "The liquor . . . would *fox* a dry Traveller, before he had half quencht his thirst." 1639. *J. Taylor, Travels*, p. 8. "You were never so *fox'd* but you knew the way home." *Ib.* p. 46.
- Fox, 64/1985, crafty fox, a clever rogue.
- Frenchifide, 80/2518, made like a Frenchman. See Ladifide, *infra*.
- Frie, "the yoonger frie," 15/386, the younger children.
Thither went the doctors,
 And sattin-sleev'd proctors,
With the rest of the learned *fry*.
Bp. Corbet's Poems, ed. 1807,
 Intro. xxiii.
- Fucata, 24/661, painted.
- Fueus, 34/973, a red dye, rouge.
- Fulsome, 127/1, nauseous.
- Fume, 105/3368, angry humour.
- Fumoso, 72/2237, well-smoked, smoke-dried, smoky.
- Furder, 12/270, further.
- Gabrina, 85/2699.

Galen, 29/822. Claudio Galen, d. A.D. 200; M. Galen in 1573.

Galla, 82/2581, proper name.

Gallicus morbus, 80/2519.

The Spanish Pip, or else the *Gallic Morbus*,

Bone-bred diseases, mainly doe
disturbe vs. *Taylor*, 178.

The *Gallie Morbus* or the Scottish
fleas,

Or English Poxe, for all's but one
disease. *Ib.* 549.

Ganymede, 79/2470.

Garnet, 12, note.

Geason, 113/15, this word gener-
ally means searee, rare; as,

Base Death, that took away a
man so *geason*,

That measur'd every thought by
time and season. *Grene*, 279.

Good men are searee, and honest
men are *geason*. *Taylor*, 404.

George, 60/1814, 61/1879.

Gives, 95/3019, shackles, or fet-
ters.

Manaeles, and Bolts, and *Gives*,
Which fetter vs in bondage all
our liues. *Taylor*, 291.

Glabria, 82/2567, one who loves
a beardless youth.

Gogle, 98/3099, goggle.

Golde, King Harries golde, 61/
1876. See Note, p. xxxv.

Grandams, 29/836, grandmothers.
If our Grand-fathers and *Grand-
dams* should

Rise from the dead. *Taylor*, 488.

Gray-beard, 66/2038, 69/2135.

Grease . . . in the fist, phrase,
43/1269, 48/1442. "If you have
argent, or rather *rubrum unguentum*,
I dare not saie gold, but red oint-
ment to *grease them in the fist* with-
all, then your sute shall want no
furthereaunee." *Stubbs's Anat.*, ed.
1836, p. 129.

Would now that Matho were the
Satyrist,

TIMES' W.

That some fat bribe might *grease
him in the fist*.

Hall's Satires, iv. 5.

Greece of Amber, 36/978. See
Amber.

Guld, 29/838, cheated, deceived.
"But my Gowne-brother promised
mee good stufte . . . and verily
did *gull* mee." Sam. Rowlands,
Diogenes Lanthorne, sig. B. 1628.

Gull, 29/843, a cheat, a deceiver.

Gulles, 13/320, people easily de-
ceived.

Hackny, 86/2720, hackney wo-
men, women who let out, etc., as
explained in ll. 2720-1.

Had I wist, 40/1194, a proverbial
phrase = had I known; an expres-
sion of regret.

When dede is doun, hit ys to lat;
be ware of *had-y-wyst*.

Qu. Eliz. Achad, p. 42.

Clad in a Gowne of mourning *hud*
I wist. *Taylor*, 165.

See also *Murlowe*, 201, and *Gower's
Conf. Amant.* i. 105, ed. 1857.

Haire, phr., "unto a hair," 72/
2244, 80/2520, to a nieety.

Hannibal, 99/3163.

Hard-favourd, 123/24.

Harry (Henry VIII.), 61/1876.

Heliogabalus, 59/1786.

Hell-bread, 45/1342, hell-bred.
Cp. *hell-borne* (*Taylor*, 511), and
hell-begot (*Ib.* 535).

Hell-hatched, 37/1079, 58/1741.
For ther's no habite of *hell-hatchéd*
sinne,

That we delight not to be clothéd
in. Sam. Rowlands, *The Let-
ting of Hemours Blood*, etc.,
sig. A. 2.

Down must tumble
The Nimrods proud cloud-piercing
Babylon

Like *hell-hatch'd* pride.
Taylor, 500.

Hell-hatcht plots. *Ib.* 501.

- Hell-hound, 42/1249.
Yet all their lines here they with
cares are vext,
Slaves in this world, and *Hell-*
hounds in the next.
Taylor, 489.
- Helottes, 58/1755, Spartan serfs
or bondmen.
- Hercules, 66/2057.
- Herod, 36/1059.
- Hiew, 7/98, hue.
- Hight, 123/19, 124/9, called,
named.
- Hippoeras, 62/1918, a beverage
composed of wine, with spicess and
sugar, strained through a cloth.
It is said to have taken its name
from *Hippocrates' sleeve*, the term
apothecaries gave to a strainer. *H.*
- Hippolytus, 69/2164.
- Histriographers, 100/3168, histo-
riographers.
- Hobnol, 22/604, ? a countryman.
"Hobbinol, as most readers are
aware, was the poetic name of
Gabriel Harvey." *George Peele*,
583, note by Ed. G. Harvey died
about 1630.
- Hoggishlie, 14/344, hoglike.
- Homebred, 114/36.
- Home-spun.
Home-spun medley of my mottley
braines. *Taylor*, 387.
- Honorius, 98/3120, pertaining to
honour.
- Horace, 28/815.
- Horn, give him not the horn, 78/
244, don't make him a cuckold.
- Houreglasse, 53/1627.
- Hunger-starved, 57/1705.
Meanwhile the *hunger-starr'd* ap-
petenane
Must bide the brunt, whatever
ill mischance.
Hall's Satires, v. 2.
- Hutch, 60/1817, like lord within
a "hutch;" hutch means a chest.
- Here the sense seems to be "like a
lord standing among his riches."
- Hypoerates, 29/822, Hippocrates,
d. b.c. 357.
- Hypolitus, 98/3110, Hippolytus,
a son of Theseus and of Hippolyte.
The story of Hippolytus and Phæ-
dra is well known.
- I, 46/1388, and elsewhere, Aye.
"The motion was hotly canvas'd
in the house of Peers, and like to
pass, when the Lord Paget rose up
and said, 'I, but who shall sue the
king's bond?' so the business was
dasht." *Howel's Fam. Letters*, ed.
1678, p. 135.
- Icarus, 132/9.
- Ice, 3/38, phr., "To break the
ice," to open or commence a sub-
ject, or conversation.
- Ies, 41/1207, ?eyes, searches, ex-
amines.
- Iet, phr., "jet it," 86/2726,
struts.
And, Midas-like, he *jets* it in the
court,
With base outlandish cullions at
his heels. *Marlowe, Ed. See.*
(Works, ed. Dyee, p. 193).
- Iet, 72/2248, a stream of water.
Fr. *jet*.
- Iezebel, 34/965.
- Iframde, 128/3, framed.
- "Ignorance is the mother of
devotion," phr., 11/244.
The woman, musing little at the
motion,
Said, *ignorance is the Mother of
Devotion*.
- If Ignorance be mother then (said
he)
Sure darknesse must her onely
daughter be. *Taylor's Pedlar
and Priest*, p. 21.
- Immediately, 6/89, without the
intervention of anything.
- Imp, 46/1363, child. "An *impe*
of Sathan, and a limme of th

- deuill." *Stubbs's Ant.*, ed. 1836, p. 119.
- Impostume, 2/12.
The Common wealths *Impostum*
hee doth cut,
And the corruption in his purse
doth put. *Taylor*, 495.
- Inehoation, 3/56, a beginning of
any work. *P.*
- Index, phr., "The face is index
to the heart," 23, 631-2.
- Inly, 99/3159.
- Innocuous, 64/1955, harmless.
- Intend, 56/1696, fix the mind on,
aim at.
..... Men intend,
But God it is that consummates
the end. 17, 467-8.
- Paraphrase of "Man proposes, but
God disposes."
- Intret, 132/7, introit, preface.
- Invitement, 104/3308, invitation.
- Iöle, 67/1961.
- Ionah, 149/25.
- Ionson, 132/1, 17.
- Iosiah (James I.), 140/91.
- Iot, 15/401, jot, small space of
time.
- Iove (Jupiter, *planet*), 114/13.
- Irefull, 105, 3376.
- Irus, 102, 3241, the name of a
beggar in the house of Ulysses at
Ithica.
- It, 129/4, its.
- It's
- Iudas, 20/567, 44/1291.
- Iump, phr., "many jump," 127/
18, coincide, agree.
Master, for my hand,
Both our inventions meet and
jump in one.
Taming of the Shr. i. 1.
- Iuno, 38/1122, 93/2942.
- Iupiter, 131/4.
- Iustled, 105/3366. "A Gallant
instled him from the wall almost
into the kennell." *Taylor*, 352.
- Keepen, 33/962, keep.
- Kembe, 34/979, to comb.
- Knights of the post, 49/1475,
professional perjurors.
A *post-knight* that for fwe groats
gaine
Would sweare & for foure groats
foreswear't againe.
Taylor, 557.
- Lacklattin, Sir John, 43/1267, a
term of contempt applied to an
ignorant parson.
This *sir John Lacklatine*, true
course doth keepe,
To preach the Vestry men all fast
asleepe. *Taylor*, 493.
- Ladifide, 133/20, made a lady.
Because his Landlords daughters
(deekt with pride)
With ill-got portions may be
Ladyfide. *Taylor*, 42.
- Thy Female faire, adorn'd and
turpifide,
Should, for thy services be *Ladi-*
fide. *Aqua-Muse*, 11.
- Landresses, 89/2838, laundresses.
- Latro, 108/3462, an assassin.
- Lazarus, 56/1703.
- Let, 18/503, a hindrance, an ob-
stacle.
- Let, 78/2435, to hinder, prevent.
- Lethe, 131/11(1).
- Letia, 102/3238, delighting, or
taking pleasure in.
- Levi, 76/2371.
- Levie, the tribe of, phr., 76/2371,
the clergy.
Cease to Abuse the Bishops, and
the *Tribe of sacred Levi*.
Aqua-Muse, p. 9.
- Lidian, 88/2800, the Lydian stone.
- Liew, 9/164, lieu.
- Lightly come, lightly go, prov.,
89/2828.

- Lightsome, 85/2681, cheerful.
- Lineeus, 81/2563, Lynceus. See note, p. 81.
- Linne, 91/2893, lin, to cease, to stop.
 Forththen shotten these children 2,
 and they did neuer *lin*
 Vntill they came to merry church-
 lees,
 to Merry churchlee with-in.
Percy Fo., ed. Hales and
 Furnivall, i. 55.
- Lip-labour, 102/3252.
- Littleton, 46/1380.
- Loaf, prov., "Tis safest gutting at
 a loaf begun," 76/2393, may be for
 "cutting at," etc.
- Lockram band, 27/755, a band
 or collar to the shirt made of *lock-
 ram*, which was of a finer texture
 than the shirt itself.
 Hempseed doth yeeld or else it
 doth allow
 Lawne, Cambrieke, Holland, Can-
 nase, Callieo,
 Normandy, Ilambrough, strong
 poledanis, *Lockram*.
Taylor, 549.
- Loose, 17/452, to lose.
- Lop, 88/2809, to lop off, cut away.
- Lot, 75/2347.
- Loutish, 58/1756, clownish.
- Lovelock, 34/971, a pendant lock
 of hair, falling near or over the ear,
 and cut in a variety of fashions.
- Lozell, 130/8, a worthless fellow.
 Sot, I say, *lozel*, lewdest of all
 swains. *George Peele*, 561.
- Lucius, 36/1063, proper name.
- Luctantia, 100/3187, L. *luctans*,
 struggling, reluctant.
- Luna, 115/44.
- Lunaey, 51/1549. The MS. reads
lunury. Mr Halliwell's note on the
 latter word is:—"The herb moon-
 wort. This herb was formerly be-
 lieved to open the locks of horses'
 feet. See Harrison, p. 131. Some
 of our early dramatists refer to it
 as opening locks in a more literal
 sense."
- Lurch, 46/1364, to evade, neglect.
 There's a crue of Thicues that prie
 and *lurch*,
 And steale and share the liuings
 of the Church. *Taylor*, 279.
- Luseo, 82/2571, one who is de-
 prived of something.
- Ly, 34/977, lye. "Will Back-
 stead the Plaier east his *Chamber-
 lye* out of his window." *Taylor*,
 342. See 1 Hen. IV. ii. 1.
- Machivillian, 49/1467, 94/2963.
 Thou . . hast beene a *Machiavian*,
 For dammed sleights, conceits, and
 policie. *Taylor*, 510.
 Hee's no state-plotting *Machiavi-
 lian*. *Ib.* 535.
- Mahomet, 51/1561.
- Maiæ, 115/37.
- Malago, 62/1915, Malaga wine.
 Little were your gaine,
 By *Mallegoes*, Canaries Sacke from
 Spaine. *Taylor*, 519.
- Malicing, 94/2956, maligning,
 envying.
 I willingly receive th' imperial
 crown,
 And vow to wear it for my coun-
 try's good,
 In spite of them shall malice my
 estate. *Marlowe*, 9.
- Manlins, 106/3398, proper name.
- Marchpaine stuffe, 87/2773.
 "Marehpaines are made of verie
 little flower, but with addition of
 greater quantitie of filberds, pine
 nuts, pistaeas, almonds, and rosed
 sugar." *Markham's Country Farme*,
 1616, p. 585, quoted in H.
 They sell so deare and take such
 gaine,
 that well they may afoorde
 To set fine *Marchpanes* and such like
 vpon their seruaunts boorde.
*Newes out of Porles
 Churchyarde*, Sat. 4.

- Marle, 68/2130, marvel. "I
marle in what dull cold nook he
 found this lady out." *Er. Man Out
 of H.* ii. 1.
- Marmalade, 87/2772, a confection
 commonly made of quinces.
 Greeneginger, Sucket, Suger Plate,
 and *Marmaladic* fine.
*Nexes out of Powles Church-
 yarde*, Sat. 4.
- Mars, 26/732, 82/2590, 115/19.
- Mary (Queen), 139/82.
- Massie, 47/1422, massive.
 To make a Globe to serve this
massie earth. *Taylor*, 236.
- Mandline, 64/1959, corruption of
 Magdalene. "With *Mandlia* sor-
 row . . . they have wept with very
 grieve." *Taylor*, *Apology for P.
 Preaching*, p. 7.
- Maw, 101/3226, stomach.
- May, 65/2010, the blossom of the
 white or haw-thorn.
- Meacocke, 27/783, a silly effemi-
 nate fellow. "Some are suche
 peasanthes and such *meicokes*, that
 either they will not, or . . . they
 dare not, reprove them for it."
Stubbs's Anat., ed. 1836, p. 105.
 "He (The Great Eater of Kent) is
 no puling *Meacocke*, nor in all his
 life time the queasiness of his
 stomacke needed any sawcy spurre
 or switch of sowre Veriuice."
Taylor, 156.
- Mechanico, 24/655, mechanic,
 wright.
- Mediocrity, 71/2210, moderation.
- Medusa, 23/623.
- Mercury, 115/38.
- Messalina, 77/2424, the name of
 the profligate wife of Claudius.
- Messe, 60/1826, number.
- Microcosme, 8/145, 92/2908.
 "Microcosme, or little world, Man."
Minsh. 1627.
 I haue a heart doth like a Mon-
 arch raigne,
- Who in my *Microcosme* doth lawes
 ordaine. *Taylor*, 208.
- Midas, 45/1351.
- Mirre-breathing, 38/1112, having
 sweet breath.
- Mirrha, 82/2595, Myrrha.
- Misotochus, 99/3129, man-hater.
- Misthink, 67/2086, think amiss.
- Mollified, 45/1327, softened.
- Momists, 111, fault-finders, carp-
 ing erities, so named from Momus.
- Momus, 152/1.
- Moneking-stock, 5/23, perhaps
 for mocking-stock. "One that doth
 purpose to make this towne a iesting
mocking stocke throughout the
 whole Kingdome." *Taylor*, 356.
 Cf. *laughing-stock*.
- Montaigne, 28/813.
- Mony-taker, 48/1442, a receiver
 of bribes.
- Mopsa, 100/3181. "Mopsey, a
 term of endearment." II. See the
Anatomie of Abuses, p. 169. "Hande-
 kereheifis . . . borrowed for the
 moste parte of their pretie *mopsies*
 and louyng bessies, for bussyng
 them in the dareke."
- Moros, 28/789, L. *mos*, manners.
- Morpheus, 137/14.
- Muskadine, 62/1918, 88/2778, a
 rieh wine; museadel.
- The wind no *Muskadine* could
 hither bandy,
 Or sprightly Malmesey out of
 fruitfull Candy. *Taylor*, 549.
- Mutius, 100/3199, changed in
 circumstancies.
- Nænius, 99/3153, a heaping up
 of praise, or commendation.
- Nappy ale, 71/2224, strong ale.
- Narcissus, 34/984.
- Nathlesse, 23/624, nevertheless.
- Neandrem, 134, ? Newman.
- Nebuchadnezar, 149/23.

Necessity, that hath no law, 46/1379, a quibble on the phrase, "Necessity has, or knows, no law."

Nectar, 62/1913, the drink of the gods; hence, a delicious or inspiring beverage.

What god soever holds thee in his arms,
Giving thee nectar and ambrosia.
Marlowe, 53.

Neighbour, 52/1594, 140/94, neighbouring.

The hope of Persia
That holds us up and foils our neighbour foes.
1 *Tamburlaine*, i. 1.

Neotimus, 38/1121, an upstart.

Nepenthe, 62/1914, the name of an Egyptian drug which lulled sorrow for the day. Gr. *νηπενθης*, removing all sorrow.

Neptune, 75/2353, 131/6, 143/2.

Nessus, 66/2059.

Nill, 120/31, ne will, will not.
[I] left my mill to go with thee,
And *nill* repent that I have done.
Greene, 261.

Nisus, 23/645, proper name.

Noble, 48/1443, the name of a coin. "A *Noble* in money . . . six shillings and eightpence in England, where there hath beene an old English coine of gold called an *Edward Noble* . . . worth some fifteen shillings sterlinc, and is the Rose *Noble* . . . as I take it, now worth seuen shillings, and six pence." *Minsh.* 1627.

Nocivous, 147/33, hurtful.

Nonce, 60/1831, occasion.

Nothus, 80/2513, spurious, illegitimate.

Obeisaunce, 25/703, obedience.

Obnubilate, 135/14, darken, confound, cloud over. "Immoderate sleep . . . doth obfuscate and doth

obnebulate the memory." *Andrew Boorde's Dyetary*, p. 244, ed. Furnivall.

Mans vnderstanding's so *obnubilate*,
That when thereon I doe excogitate,
Intrinsicall and querimonious
paines,
Doe puluerise the coneauie of my
braines. *Taylor*, 404.

Observancie, 89/2830, respect, obsequiousness.

Occasion, as occasion serves, 97/3062, as opportunity offers, or presents.

Occurrentes, 104/3307, occurrences.

Oddes, phr., "by odds," 11/259, 62/1914. "The *ods* is, my Cormorants appetite is limited, but most of theirs is vnsatiable." *Taylor*, 483.

Oldeorn, 12, note.

On, on's, 94/2976, 2986, of his. Look how his brains drop out *on's* nose. *Jew of Malta*, iv.

One, 4/9, on. This form is not common in other writers of this period.

One, phrase, "all one with," 30/866, equivalent to.

Opifice, 7/104, workmanship, L. *opifitium*, from *opifex*.

Orestes, 126, 7(2).

Orgia, 106/3380.

Orleance, 62/1917, wine from Orleans. "From France Red, White, claret, *Orleance*." Heywood's *Philotho*. p. 48.

Orpheus, 93/2934.

Ugly, 23/638, 37/1100, ugly.

Overquell, 112/5, overcome.

Oxe, phr., "A right ox," 64/1986.

Pact, 39/1166, packed, sent; often "be off," as,

- 'Tis time, I think, to trudge, *pack*
and be gone. *Com. of Er.* iii. 2.
Pallas, 93/2940.
Pamphila, 98/3105, all-loving.
Pamphlet, 29/842. "Should I
write all that I am truly informed,
my Booke would out-swell the
limits of a *Pamphlet*." *Taylor*, 74.
Pandarus, 50/1529. *See* Troilus
and Cressida.
Papistrie, 4/16.
Yea, and a church, unspotted, pure,
From dregs of *papistrie* secure.
A Poem on New England,
Ed. Misc. 1570.
I may be mannerly
In Gods House, and be free from
Papistrie.
Taylor, Mad Fashions, p. 7.
Pasiphæ, 82/2593.
Passion, "void of passion, void
of good." phr., 96/3038.
Pelt, 27/752, a skin. "The Lord
... gaue them *peltas*, felles, and
skins of beastes to make them gar-
ments withal." *Anat. of Abuses*, p.
20.
Peppercorne, 65/2010.
Peter, S., 35/1014, 149/31.
Phaeton, 34/995, 76/2367, 131/1.
Phalerno, 62/1917, a wine now
known as Falernian wine, from
Mount Falernus, in Italy.
Philarchus, 39/1143, a lover of
authority, or the power which
comes of wealth.
Philantus, 97/3071, self-love.
"Such as give themselves to *phi-*
lantia . . . are choleric of com-
plexion." *Greene*, 204.
Philogonus, 76/2391, loving his
children; here his flock is probably
meant.
Phisicall, 71/2212, medicinal.
Phœbe, 41/1212, the moon-god-
dess, sister of Phœbus, or Sol.
Phœbus, 103/3295, 144/21.
Phœdra, 98/3109. *See* Hippo-
litus, *supra*.
Phorbus, 102/3255, fear.
Phrygian, 79/2470.
Pickle, 60/1841, condition of
drunkenness.
Where should they
Find this grand liquor that hath
gilded 'em?
How canest thou in this *pickle*?
Temp. v. 1.
Pils of Italy, 39/1153, a kind of
poison.
Pinne, 58/1742, phr., "not worth
a pin," of no value.
Pistor, 53/1601, miller, baker.
Pithias, 24/654, Pythias. *See*
Damon, *supra*.
Pixes, 13/333, pix, the sacred
vessel in which the Host is kept.
Plato, 29/823.
Pluto, 99/3162.
Polte-foot, 98/3101, a club foot.
Polupragma, 103/3305, many
matters, well rendered in the same
line by "Tittle-tattle."
Poppea, 36/1037, L. a cosmetic
made of dough moistened with
asses' milk.
Pot companion, 59/1795.
Poynts, 69/2135, tagged laces
used in dress. *To truss a point*
was to tie the laces which held the
breeches; *to untruss a point* was to
untie them.
Praise, prov., "A man's praises
in his own mouth stink," 37/1089.
Prattle, 103/3306, prattle.
Precisans, 10/213, persons who
are over scrupulous in matters of
religion. "I will set my counten-
ance like a *precision*." *Marlowe*, 82.
"Corbet was certainly no *prec-*
sian." *Gilechrist's Corbet*, xxxi.
Pre-devine, 146/18.
Pre-indicate, 146/19.

- | | |
|---|---|
| Pre-ordainde, 101/3216. | And to recure me from this strange
quandary,
Hence Vsquebaugh, and weleome
sweet Canary. <i>Taylor</i> , 179. |
| Profunditude, 149/12. | |
| Promethean, 67/2078. | Regiment, 99/3162, kingdom,
rule. |
| Prometheus, 117/40. | Four elements |
| Prospective, 145/48. | Warring within our breasts for
regiment. <i>Marlowe</i> , 18. |
| Protasis, 111, beginning ; protasis
and catastrophe, commeucement
and ending. | Repent, 53/1628, 142/3, repen-
tance. |
| Proteus, 128/6, 129/31. | Repurifide, 38/1118, purged,
made pure. |
| Provocatives, 87/2765. | Residence, monthly residence,
102/3245. Reference to Canons
of Cathedral Churchees being "in
residenee" one month in the year. |
| Psyche, 117/29. | Rhamnusiae, 135/7, Nemesis. |
| Ptolomeus, 29/823, Ptolemy. | Rhamnusian, 2/1. |
| Put up all, phr., 105/3361, put
up with all, endure all. | Rhenish, 62/1918. |
| Putrefaction, 70/2178, putrify-
ing. | No Rhenish from the Rheine
would be apparent.
<i>Taylor</i> , p. 519. |
| Quadruplicity, 117/43. | Rising, prov., "A sudden rising
hath a sudden fall," 39/1142. |
| Quailes, 145/67, quells, cows. | Rivolet, 116/22, rivulet. |
| Quarrell, 61/1852, combat, bout. | Romanus, 102/3245. |
| Quaternall, 150/27, fourfold. | Roring boy, 47/1397, roring boyes,
62/1889, riotous fellows who took
delight in annoying quiet people.
"And many sat there [in the Par-
liament] that were more fit to have
been among roaringboys than in
that assembly." <i>Court & Times of
James I.</i> i. 322. |
| Quean, 36/1053. | Like shamelesse double sex'd
• Hermaphrodites, |
| Quintus, 82/2568. | <i>Virago Roaring Girles</i> . <i>Taylor</i> , 43. |
| Quite, 81/2537, requite.
Lose more labour than the gain
shall quite. <i>Marlowe</i> , 17. | Sometimes these disturbers of the
peace were called "roarers." See
<i>News From Hell, Hull, and Halli-
fax</i> , etc., p. 43. |
| Quoted, 63/1937, same as <i>cote</i> ,
<i>supra</i> . | Rost, phr., "to rule the rost,"
117/64, to have most influence. |
| Rafe (Ralph), 60/1814, 61/1880. | Roundly, 81/2556, vigorously,
without fear. |
| Rape, 128/12, prey. Cf. <i>rapine</i> . | Rushes, phr., "picking rushes,"
90/2882, idling away the time. |
| Ravaillac, 12/283. See n. p. x. | |
| Reassume, 126/15. | |
| Recordation, 68/2108, the act of
recording, mentioning, writing. | |
| Recover, 100/3176, return to,
reach. "I swam, ere I could re-
cover the shore, five and thirty
leagues off and on." <i>Tempest</i> , iii. 2. | |
| Recure, 2/14, 130/11, to cure,
heal.
A smile recures the wounding of a
frown. <i>Fenus and Adonis</i> , 465. | |

Ruffino, 47/1397, It. *ruffiano*, a pimp. "She will . . . cause thy throat to be cut by her *Ruffiano*." *Coryate*, 264/4t.

Salamander, 118/76, 119/108.

Sampson, 25/688.

Sanctimonious, 10/224, holy, full of sanctity; used in a *good* sense, as it is in

All *sanctimonious* ceremonies may With full and holy rite be minister'd. *Temp.* iv. 1.

Sardanapalus, 59/1785.

Saturn, 114/7.

Sawe, 37/1088, "Saw, saying," proverb.

Scanderbeg, 25/687. Died, 1467.

Scilla, 82/2575, Scylla.

Score, 81/2561, to cut, or mark.

Scotus, 27/767, Scott, probably a fling at one of James's courtiers.

Scullian, 133/11.

Scurrill, 136/26, scurrilous.

Sea, 51/1564, see. "And now I speake of Rome eu'en in her Sea." *Taylor*, 484.

Seld, 120/5, seldom, not often. *Seeld* and *seldome* can they helpe to keep the good from harme. *Newes out of Powles*, Sat. 2.

Seller, 60/1829, cellar.

Sempronia, 77/2417, proper name.

Separists, 15/375, separatists. See note, p. xxx.

Sharke, 85/2694, to cheat, to "sponge." Cf.

The sharking tricks Of cooz'ning Tradsmen. *Taylor*, 210.

Sheet, standing in a sheet, 104/3342, customary mode of punishment for a certain sin.

Shelfe, 43/1288, a ledge of rock.

Shend, 68/2103, 121/42, to protect, defend.

Give land to him that loveth Israel,
And sing his praise that shendeth David's fame.

George Peele, 471.

Sherry, 62/1916.

Gascogne, Orleanee, or the Chrystall Sherrant. *Taylor*, 549.

Ship, made a ship out, 106/3411, fitted out a ship.

Shoe, to tread the shoe awry, 81/2542, to leave the path of virtue. This is probably Taylor's meaning: —"He bade me leave prating, for I hindred him from mending Alderman Pennington's shooes, (who had gone much aside,) and that his especiall care and charge was, to set him upright if it were possible." *Complaint of Christmas*, p. 3.

Shoes, prov., "He who waits for dead men's shoes goes barefoot," 106/3408.

Shoone, 27/754, *pl.* of shoe, shoes.

Shroudes, 151/58, coverings or a shelter. "They turne them [the poor] out of their shrouds as mice." *B. Gilpin's Sermon*, p. 33.

Siccity, 117/54, dryness.

Sillie, 25/710, seely, simple.

Silvanus, 137/4.

Silvius, 90/2851, proper name.

Simple, 147/36, simples, medicinal plants.

Simplician, 148/78, simpleton.

Simpring, 29/829, simpering.

Simula, 26/733, pretence.

Sir, 28/807, a scholastic title, the translation of *dominus* commonly applied to priests and curates.

Skip-iacke, 71/2219, a dandy, a puppy.

Iacke of Newbery I will not repeat,

Nor iacke of both sides, nor of

Skip-Iacke neatc. *Taylor*, 123.

Skin, leap out on's, 94/2976, to be beyond one's self with joy.

- Skull, 71/2218.
- Slavering, 43/1259.
She mumbled and she *slurered*,
and she spun. Taylor, *A Pedlar
and a Romish Priest*, p. 20.
- Sleas, 129/18, slays.
- Sleeve, "pinned upon the," phr., 28/784.
This gallant *pins* the wenchess on
his sleeve. *Lore's L. L.* v. 2.
- Snake, 71/2221, a poor wretch; a
term of reproach.
- Snowt-faire, 34/975, contemptible, coxcombical.
- Snuffe, 60/1833, a very small
quantity. Cf.
When as is spent his credit and
chink,
And lie quite wasted to a *snuffe*.
Taylor, 214.
- Sodomeo, 79/2467.
- Sol, 113/19, 115/26.
- Solomon, 147/37.
- Solon, 38/1120.
- Sordido, 26/749, sordid, dirty.
See Ben Jonson, *Every Man out
of His Humours*.
- Sorrow, phr., "drink down sorrow," 62/1894, "to drive dull care
away" by drinking.
- Source, 113/4, souse, dip. "This
little barke of ours being *sourst* in
cumbersome waves." *Opwick glasse
of Humors*, 1639, p. 161, quoted
in II.
- Spare, prov., "He harmes the
good that doth the evill spare,"
45/1350.
- Spleenfull, 97/3070.
- Spring, phr., "'Tis sweetest
drinking at the spring," 60/1830.
- Spurio, 77/2421, false-one.
- Spurt, 79/2494, probably an error
for sport.
- Stage-plaies, 127/19.
- Starke, 147/52, mere, sheer.
- Stationer, 28/806, a bookseller.
See *Taylor*, 228.
- Stint, 89/2808, stop.
- Stolido, 45/1352, dunce.
- Stones, 87/2769, *testes*.
- Stound, 129/17, an instant of
time.
- Stow, 81/2544, bestow.
- Straw, 5/21, phr., "Not to set a
straw by," to hold in small esteem.
- String, phr., "lead in a string,"
76/2383.
Following their Vickers steps in
every thing,
He led the parish even by a string.
Sam. Rowlands, *The Letting
of Hemours Blood*, etc., Ep. 37.
- String, a golden, 44/1307.
- Stroke, phr., "bear the stroke,"
92/2917.
- Strouting, 89/2844, swelling out.
- Sulpitia, 78/2441, proper name.
- Sumner, 81/2538, summoner, ap-
paritor.
- Swinge, 71/2232, swing, bent,
inclination.
- Sword-fish, 145/70.
- Tagus, the river, and its golden
sand, 116/21.
The sands of Tagus all of burnish'd
gold. *Greene*, 90.
- Take me e're, 72/2251, take me
to any; show me.
- Tamburlaine, 25/686. Mar-
lowe's *Tamburlaine the Great* was
probably written before 1590. It
was printed in 8vo in 1592, and in
4to, in 1605 and 1606.
- Tane, 26/739, taken.
- Taurus, 48/1449, bull.
- Tellus, 41/1209, Earth, as a deity.
- Temerus, 104/3318, rashness.
- Tempe, 116/12.

Tender-nosd, 112/11.

Thersites, 43/1255. "Thersites, a deformed and scurrilous Greeian," *Troi. and Cres.*, Dram. Pers. It is probable that R. C. gained his idea of Thersites from seeing this Play performed.

Thetis, 113/3.

Thicues—receivers, prov., "No receivers no thieves," 89/2818.

Thrush, prov., "One thrush in the hand is worth two in the bush," 106/3406. "A bird in the hand," &c.

Timon of Athens, 94/2965.

Timophila, 103/3279, love-honour.

Title-tattle, 103/3305.

Tobacconist, 72/2239, a tobacco-smoker.

The smoakie black-lung puff *Tobacconist*:

Whose joy doth in Tobacco sole consist. *Taylor*, 511.

See also *Ib.* 214.

Toiels, 118/82, toils, fatigues.

Trade, common trade, 83/2626; see next.

Trade, phr., "The dealing trade," 72/2258. "And why should not Whores haue a Mistris of their owne dealing-trade?" *Taylor*, 261.

A gentlewoman of the *dealing trade*

Procur'd her owne sweet picture to be made. Sam. Rowlands, *The Letting of Hemours Blood*, etc., Epi. 29.

Traine, 87/2761, trick, arrangement.

Trans, 17/473, trans[ubstantiation].

Trencher-scaper, 27/771, a menial who works for food. Cf. Trencher-man, trencher-fly (Ash.).

Trinity, 144/32, three things.

Troth, 2/21, tell-troth rimes. Tell truth, the phrase was a favourite

one at the time. "In 1600 John Lane published his *Tom Tell-troths Message*, and his *Pens Complaint*."

Tom tell-troth is a foolish gull to thee. *Taylor*, 237.

Troynovant, 86/2725, London. Like Minos, or iust iudging Rhadamant, He walkes the darkesome streets of *Troynovant*. *Taylor*, 491. See also George Peele, 543.

Tulle, 27/752, tough.

Turnus, 49/1465, Latin name. Come, now, as *Turnus* 'gainst Æneas did. *Marlowe*, 39.

Tyranness, 92/2917.

Veneria, 83/2622, Venus.

Venus, 77/2418, 87/2753, 93/2939, 97/3072, 115/32, 131/2.

Ver, 126/13, spring.

Ville, 44/1321, 68/2120, vile. Goe but to Spaine, and shew thy vild condition. *Taylor*, *A Pedlar and a Romish Priest*, p. 8.

This form is sometimes used in the folio *Shakespeare*, 1623.

Virgil, 28/815.

Vitellius, 89/2825.

Vixen, 106/3394.

VnEase, 82/2579, expose. In a literal sense—

Tranio, at once
VnEase thee; take my coloured
hat and cloak.
Taming of a Shr. i. 1.

Vndermining, 44/1317, undermining bribes, bribes which procure one to commit unlawful or dishonourable actions.

They Have hired me to undermine the duchess,
And buz these conjurations in her brain. 2 *Hen. VI*. i. 2.

Vunkend, 27/760, uncombed, untrimmed.

- Her unkemb'd locks asunder tearing. *Marlowe*, 345.
- Vntemperate, 58/1763, intemperate.
- Vntrust, 69/2135, unfastened. See 'poynts,' *supra*.
- Vntwitten, 132/15, ?
- Votarius, 102/3271, wish, desire.
- Vp, phr., "Up and tells," 122/55, tells without hesitation.
- Vpsefreeese, 60/1816, a kind of beer imported from Friesland. Cf. *upse - Dutch, upse - English*. "To drink upse-freeze," "to drink swinishly;" to drink all off at a swig. This valiant pot-leah, that vpon his knees
Has drunk a thousand pottles *vp se freeese*. *Taylor*, 487.
See also Heywood's *Philocothonista*, p. 45, where one of the names for a drunkard is "One that drinkes *Vpsefreeze*."
- Vulcan, 82/2588, 117/38.
- Warrant, phr., "A warrant seal'd with butter," 12/276, an empty promise.
- Warrantize, 12/275, to warrant, promise.
- Whilome, 121/37, once, formerly. Thou Saint (quoth he) I *whilome* did adore. *Taylor*, 388.
- Whipping-eheer, 13/332. "Nowe and then not a fewe haue *whipping cheare* to feede themselues withall." *Stubbs's Anat.* ed 1836, p. 111.
- Whit, "ne're a whit," phr., 100/3190, not in the least.
- Wilde-fyer, 145/66.
- Wishers, prov., "Great wishers and common woudlers seldom good householders," 103/3277.
- Worser, 75/2358.
- Wreck, 97/3070, wreak, inflict.
- Yeie, 125/9, icy.
- Yelad, 30/869, clothed.
- Ycleped, 22/607, called, named.
- Yslaine, 122/56, slain.
- Yspread, 64/1988, spread.
- Yspunne, 27/753, spun.
- Zephyrus, 116/28.

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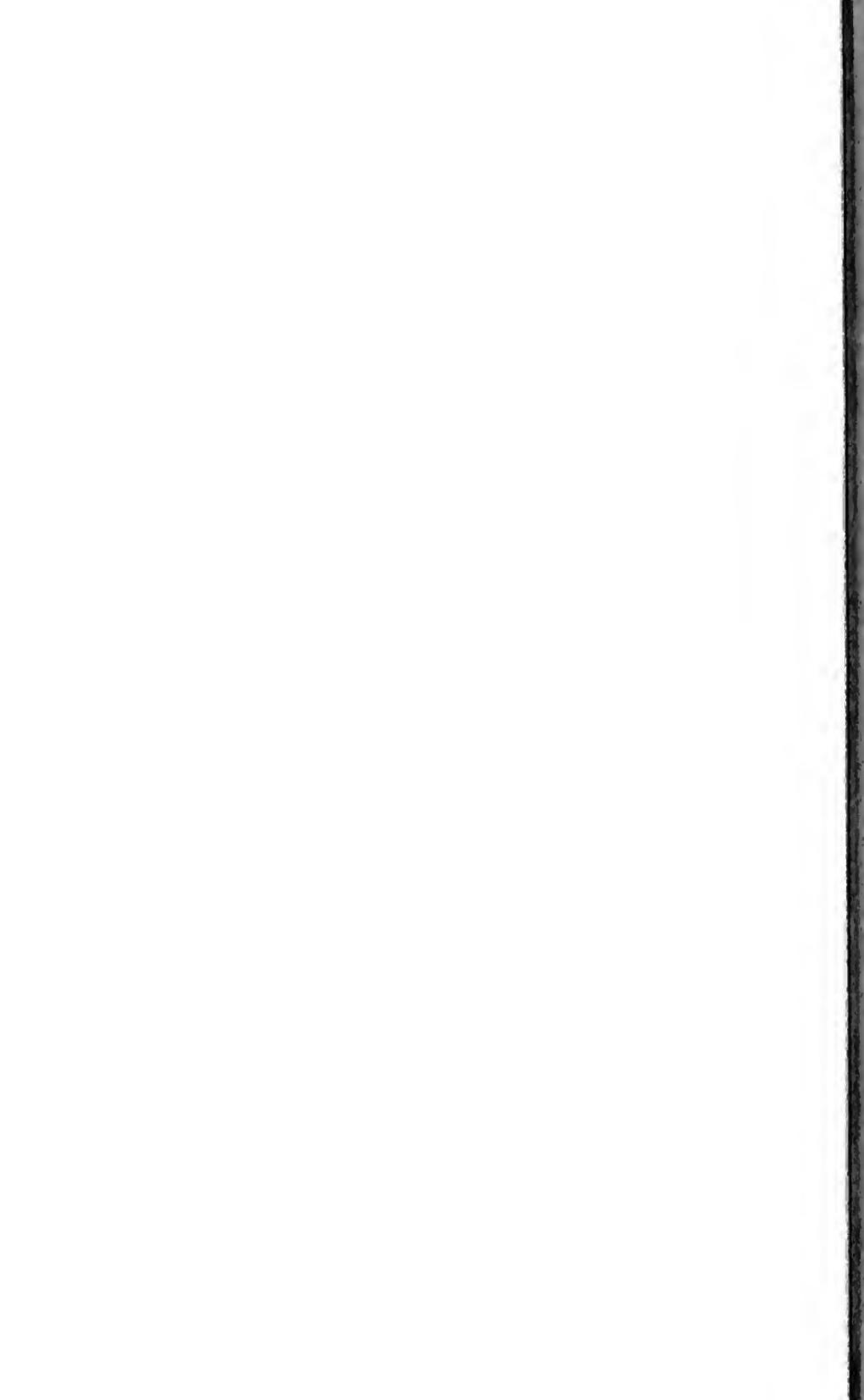
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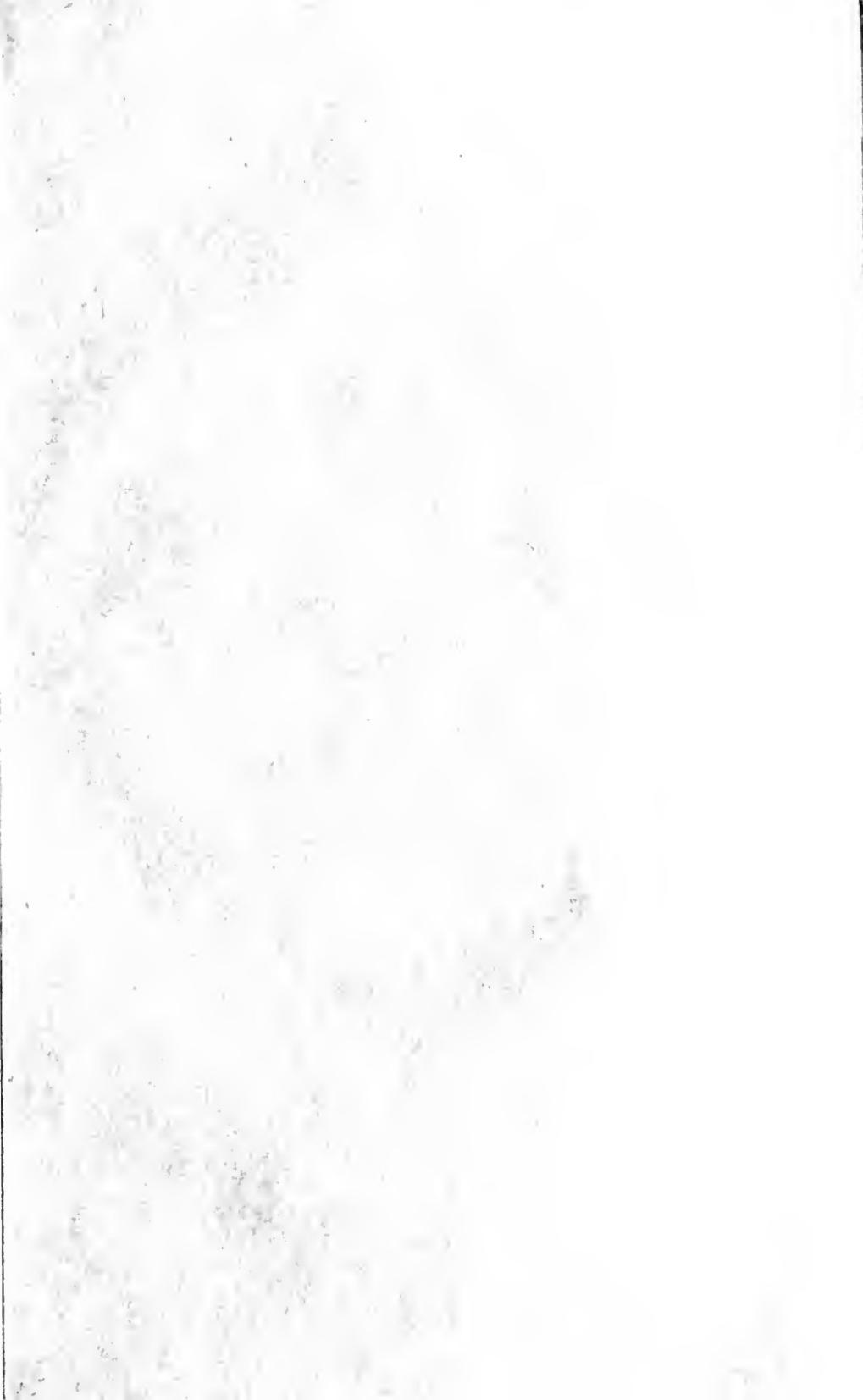
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